

THE HOLY NAME JOURNAL

The only official publication of the HOLY NAME SOCIETY in the United States

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Asides

Of particular interest to Holy Name men in this issue of the *Journal* are "Who Founded The Holy Name Society," by LOUIS C. FINK, and "The Holy Name Emblem," by Father J. J. SULLIVAN, O.P. Mr. Fink accounts for the distant origin of the Society in a biographical sketch of its founder, and Father Sullivan, an artist priest who resides at Providence College in Rhode Island, tells us of the origin of the Society's familiar emblem.

A special feature for Catholic Bible Week, September 28 to October 5, is "Is The Bible Catholic?" whose author, F. C. LOUIS, is concerned about setting the record straight on the Gutenberg Bible and on other Biblical matters. Our pictorial spread also features the Biblical theme, picturing scenes from "The Land of the Bible."

COVER PICTURE: "Pieta" replica at the 625-acre Shrine of the North American Martyrs, Auriesville, N. Y. (From NYSPIX—Commerce).

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Editorial Page



A Worthy Civic Campaign

Periodically, thoughtful men express astonishment at the general apathy of the great number of citizens of this nation who callously neglect the duty of voting in any of the scheduled elections. However, in contrast to much of the customary useless talk indulged in by these same thoughtful men, something has been happening this year which is an earnest attempt to arouse the entire nation to the use of its wonderful privilege of voting in the coming November elections.

Because of the interest generated by the television and radio coverage of the national political conventions in Chicago, as well as through the well-publicized nation-wide campaign of the American Heritage Foundation to spur citizens to make use of their privilege of voting, there seems to be a more intense interest in the forthcoming November elections. The National Headquarters of the Holy Name Society in the United States is helping wholeheartedly with this campaign and desires to awaken all of the four million members of the Society to cooperate and vote.

Naturally, the National Headquarters of the Holy Name Society, and other organizations cooperating in this campaign to make the citizens conscious of their privilege of voting, is not desirous of meddling in party politics. We simply urge you to vote. The Holy Name Society is composed of Catholic men. We pledge loyalty to God and to country, explicitly. Having specific duties as citizens of the nation, we cannot fail in the important act of helping to elect the officials of our government.

Obviously the fact of our being Catholics and at the same time members of the Holy Name Society does not, and cannot, determine our political convictions. The Holy Name Society is a *religious* Society and any political activity at the meetings is forbidden, yet every member of the Society must be impressed with his obligation of fulfilling his duty as a citizen at the polling booth. It is the prayerful desire of the National Headquarters of the Holy Name Society that every member of the Society realize his conscientious duty of voting for the candidates of his choice.



Your Cooperation, Please

If you visit a pier at which one of the famous ocean queens is being readied for a voyage you feel a thrill of expectancy. Such a feeling of expectancy is present too when a person prepares to leave on a motor trip, or even is felt as the day draws near which sees the children returning to school for a new and advanced school year. Of course the expectancy of the average school child himself may not be one of pleasure, yet for an adult the looking forward to a new venture generally is one of enthusiastic pleasure. This enthusiasm reaches even to the renewal of the activities calendar of various societies, since there is an enthusiastic expectancy that the coming year will be more successful than last year.

The various parochial units of the Holy Name Society are preparing now with enthusiasm and energy to start afresh the 1952-1953 program. Officers who were elected last spring have been busy during this overly warm summer in arranging plans which they hope will make their term of office one of successful Holy Name spirituality and action.

However, it is a foregone conclusion that the tedious work of the officers will go for naught unless individual members in each parochial unit of the Society do their share for the Holy Name. While the officers have outlined a general program and have sketched complete plans for that program, they must rely on the members to lend assistance and help in the fulfillment of the ideas. If such help is forthcoming from each member, then every individual unit of the Society will function as it should, to inculcate in all Catholics reverence for the Holy Name.

Who Founded the Holy Name Society?

by Louis C. Fink

A saintly little lame priest is becoming more and more widely venerated.

THERE ARE in the United States four million members of the Holy Name Society, a unique Confraternity dedicated to the veneration of the Holy Name of Jesus and to honor and obedience for Christ as our Leader. In Apostolic times, it was said, "At the name of Jesus, every knee should bend." Centuries later, when Pope Gregory X wrote his famous letter to John of Vercelli in the year 1274, he asked that we all bow our heads when the name of Jesus is pronounced.

As a child I was taught that little action of bowing the head, but I never knew *why* we did it. Now, as the result of studying a little Holy Name history, I know why. Pope Gregory put it this way: "... everyone should bow his head as a sign that interiorly he bends the knee of his heart." The Pope made that suggestion to John of Vercelli in urging upon the Dominican Master General leadership in a great crusade to restore reverence for the Name and Person of Jesus. Although I've been a Holy Name man for many years, I have to confess that I didn't know much about Blessed John.

It would be presumptuous for me to write an article about the founder of the Holy Name Society, and try to have it published in the Society's own magazine, except for one bald fact: many thousands of our members don't know any more about our founder than I did before starting this little research. So if you're an authority on John of Vercelli, skip this article and spend your time on something else. But if you're like me, a stranger to this wonderful man of the

thirteenth century whose cause for sainthood is now being promoted, well—listen to his story.

He was born about the year 1200 in the little Italian town of Mosso Santa Maria, near Vercelli. His name was John Garbella, but in his familiar name or title history gives credit to his birthplace, and he is known as John of Vercelli.

He studied at a monastery near his home, and then went on to the University of Paris, which was the equivalent of present-day Harvard, a scholarship at Oxford, and a Master's Degree at the Sorbonne, all in one. He earned a doctor's degree in both civil laws and canon laws by the time he was 21 years old.

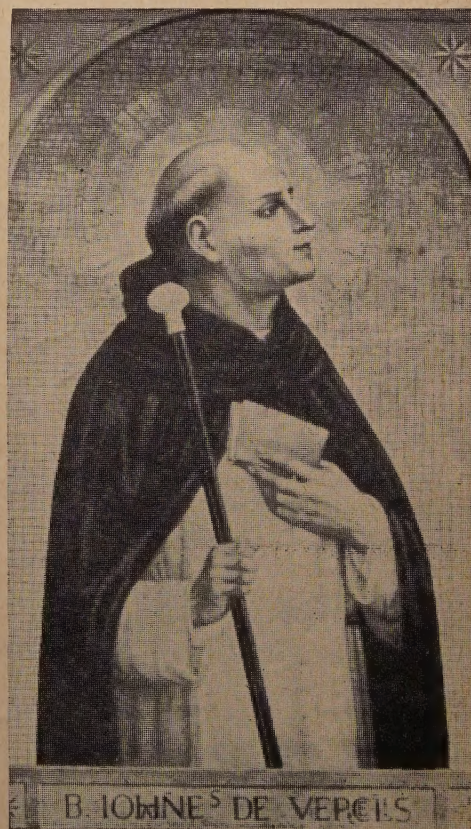
With that background, he opened his own school in Paris. The school was successful enough, but there developed one of those fights between university groups and civil authorities which Latins seem to indulge in so frequently. John left Paris and took up teaching in his home town of Vercelli.

What happened next is described brilliantly in Father Coffey's interesting little pamphlet "Preacher of Peace." It was a dramatic event. Brother Jordan, Master General of the young Order of Preachers (the Dominicans), was "setting the town by its ears" wherever he went. Professor John, like other teachers of the area, warned his students not to go to hear Brother Jordan's sermons. The Dominican was too powerful

a speaker! Every place he went, students and professors abandoned their schools and took up the religious life.

When a famous professor of science finally succumbed at Vercelli, the effect on John was astounding. He rushed out into the street, and when a friend stopped him, he said, "I am going to God." Within an hour, John Garbella had been accepted by Master Jordan into the Order of Preachers.

The brilliant teacher was in his early 30's when he became a Dominican.



He is lost to history for the next ten years or so, as he took up his duties as a novice. Ordained a priest, he was next made prior of the Dominican convent at Vercelli. The Pope soon heard of him, and John was sent to Venice to bring peace to the warring states of Lombardy. His mission was successful, and from then on John of Vercelli was a powerful figure. Living during the reign of thirteen Popes, he was the intimate friend of seven of them! On many occasions, he was chosen for delicate diplomatic missions.

THE DOMINICANS made him Superior of the Order in Hungary. As in modern times, Hungary was at that time overrun by the Russians, and John had another difficult assignment. He was chosen Prior of the convent at Bologna, and then Provincial of Lombardy. He was assigned the tasks of combating heresy; he preached a crusade to free the Holy Lands. Finally, he was elected Master General of the Order of Preachers, and filled the post with distinction.

To understand his success in all these different posts, you need only look at the way John operated. Although he was under-sized and limped noticeably, he insisted on personal visits to all houses of the Order. And there was no transportation for John. He went on foot, hobbling his way across Europe, alone and unannounced. No Dominican convent could relax for a moment, because the Master General might knock on its door at any time.

It was to such a man that Pope Gregory turned when he decided it was time to stamp out the evils of blasphemy and obscenity. If our times are bad, the thirteenth century with its Albigensian heresy was worse. But "The Friars Preachers were preaching everywhere with the zeal of Saint Dominic," says the Catholic Encyclopedia. "It was natural, then, that Gregory X selected the Dominicans to preach this devotion," this devotion to the Holy Name of Jesus, that reparation might be made for insults inflicted upon it by Albigensians and other blasphemers.

The Council of Lyons had urged a special devotion to the Holy Name of Jesus as a means of offsetting the foul language of the day. Pope Gregory gave the specific job to John of Vercelli, and the Master General of the Dominicans swung into action with a zeal that might well be a model for our own Holy Name officers.

JOHN IMMEDIATELY wrote to his provincials of the new program. It was ordained that an altar dedicated to the Holy Name be erected in every Dominican church. Finally, societies devoted to this work were established.

As Father Graham says in "A Man of Destiny," "The devotion which had been shown the Name of Jesus had, to a great extent, disappeared . . . many Catholics fell into habits of irreverence and profanity, and even of direct blasphemy." This was in the thirteenth century, and the Dominicans took up the fight.

Two hundred years later, the devotion to the Holy Name was the means of stopping a plague in Lisbon. The people of the city held what seems to have been the first procession in honor of the Holy Name, and this may well have been the forerunner of all Holy Name parades that we know today.

In the next century, a Spanish Dominican, Didacus of Victoria, established an organization known as the Society of the Holy Name of Jesus. Thereafter, the group used both names, and was called as well the "Confraternity Against Oaths." Several Popes recognized and encouraged the Society, and Pope St. Pius V absolutely restricted the canonical erection of the Society to the Dominican Order.

The work of the Holy Name Society, under the loving and forceful care of the great Order of Preachers, goes on today in a way John of Vercelli would have approved. Diocesan Holy Name Unions are efficiently organized. Societies meet regularly, receive Holy Communion, profess their faith in public parades (you do, don't you?), and publish their own magazine. They have

other printing accomplishments to their credit, too — notably, the series of pamphlets called "Theology for the Layman," the best explanation of Saint Thomas' theology this writer has ever been able to find.

MASTER GENERAL John of Vercelli finished out his lifetime in devoted leadership to his Order and in constant efforts to promote reverence to the Holy Name of Jesus. In the year 1283, as he was travelling, still limping on foot, in France, he fell ill and died. He was buried in the Dominican convent at Montpelier.

His tomb was violated by so-called "Reformers" and his body cannot be found. Normally, the body is required in order for the Church to proceed with canonization, but the first step has nevertheless been completed in John's case. He was designated "Blessed" in 1903, six centuries after he died.

Now, almost 700 years after the Holy Name Society was founded by a little priest with a bad leg his organization has asked that he be declared a saint. This is not an easy task, not something our Church does without a great deal of care. The best thing you and I can do is pray that canonization will become a reality for Blessed John of Vercelli and for the honor of the Society. Use this simple prayer:

"Blessed John of Vercelli, Founder of the Holy Name Society, pray for us, guide and protect our Society."

And if you believe that your prayer is heard; if you have evidence of Blessed John's intervention on behalf of your petitions write to the editors of this magazine. Who knows? Your evidence may push his cause ever closer to ultimate canonization!

EDITOR'S NOTE: As described elsewhere in this issue, especially in "News and Views" on page 16, the campaign for the canonization of Blessed John is well under way. A shrine is being established in his honor in New York and special Holy Name Rosaries and statues are being given wide distribution.

"IS THE BIBLE CATHOLIC?"

by **F. C. Louis**

**A question for Catholic Bible Week,
September 28 - October 5, 1952**

I FREELY ADMIT that the question in the title is a little tricky. Our Bible consists of 72 books—do you know how many of them were written by Catholics and how many by non-Catholics? Or does that seem to be a foolish question? The Bible is such an interesting book (or collection of books) that nobody can know everything about it. But we Catholic men have a duty to know at least something about it, for the Bible is really our book and is the word of God. Its own special Catholic Bible week is going to be celebrated this month, and that makes it a good time to do a little study and research. If the question in the title interests you, the answer will be found at the end of this article.

Meanwhile, give some thought to observance of Catholic Bible Week in your parish. If no other organization has taken the initiative yet, it's not too late for the Holy Name Society to get busy. Here are the facts, in brief:

The Catholic Biblical Association of America and the Confraternity of Christian Doctrine are sponsoring Catholic Bible Week from September 28th to October 5th. The occasion is the 500th anniversary of that most remarkable event, the printing of the first book from movable type by Johannes Gutenberg. Naturally, he printed a Bible. The two organizations mentioned recommended a special observance of the Bible anniversary in parish meetings, panels, forums, exhibits in schools, churches and libraries, and publicity on

your local radio and TV stations and in magazines and newspapers.

You won't be alone in whatever efforts you make, for this is truly a national celebration. Strangely enough, the Protestants are celebrating Bible Week, too, and there will be nation-wide coverage of literally thousands of Bible programs. I say strangely, because our Protestant friends are commemorating a Catholic book printed by a Catholic printer. Gutenberg, the adopted hero of our separated brethren, was a devout member of the Third Order of Saint Francis and spent the last years of his life in the court of an Archbishop.

It is uncommonly interesting too that for the Bible celebration the United States Post Office is issuing a special commemorative stamp in honor of the Gutenberg Bible, and the date of issue is the Feast of Saint Jerome, the great translator of the Bible. Saint Jerome, of course, was a Doctor of the Church, our "Doctor of Sacred Scripture," and made his translation at the suggestion of Pope Damasus.

It's not the place of Catholic men to go around picking "fights" with those who are not of our faith, but here is one case in which we ought to be sure people have the facts. Let's make certain that the people in our town understand that Gutenberg was a good Catholic, that Saint Jerome was most eminently a Catholic, and that, in short, we'd have no Bible at all if the Catholic Church had not preserved it for hundreds of years.

You'll be hearing lots about the Bible this month, so the information given here will be very brief. If you want more details for your Holy Name meeting, write to the Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

HERE, QUICKLY, are a few of the basic facts. The Bible—actually a collection of divinely inspired books—was written over a long period of time in three languages, Hebrew, Aramaic (the language which Christ used) and Greek. None of the original manuscripts is available, but we do have some very old copies to work from. Saint Jerome translated the Bible into Latin, and finished his 25-year task about 406 A.D. For the next one thousand years, the Bible was kept in circulation by the work of Catholic monks, for the most part, laboriously copying the Book by hand. Naturally, a copy was expensive, and not everybody had a Bible, but it should be remembered that the majority of people in those days could neither read nor write anyway, so it wouldn't have done them much good to have a Bible. The Word of God was spread by preaching, just as it still is today.

In case your friends have any doubt about the Bible being a Catholic book, remind them also that for all these hundreds of years before Gutenberg, there was not only no printed Bible, there was also no Protestant Church. Luther didn't arrive on the scene until about

the year 1500, and before him there was just the Catholic Church—you were either a Catholic if you believed in Christ, or a Jew or pagan if you did not. Luther, incidentally, rejected some books of the Bible which did not agree with his own ideas, and if you buy a Bible today, be sure to get a Catholic Bible, the Rheims-Douay or other approved version.

JUST 500 years ago, Johannes Gutenberg arrived on the scene to change Biblical matters for the better. You'll be hearing a lot about him this month, too—and some of it may be nonsense. Gutenberg's life is hidden in obscurity for many of his years, and while he was the first printer of a Bible, he was not a financial success, unfortunately.

We do know that Gutenberg's father was a city official, and that the family was old and distinguished. Johannes shows up in Strasbourg, Germany, in 1435, when he was about 35 years old. He was a member of the goldsmith's guild and he taught such things as metal-polishing, engraving and the crude sort of printing that was then being done.

Gutenberg didn't "invent" printing in the way we usually think of the word. The Chinese had been printing from seals and stamps for hundreds of years. Other people used wooden blocks, and by Gutenberg's time it was possible to print such things as a playing card, the picture of a saint, or a copy of handwriting.

The great accomplishment of Gutenberg was to take things that other people knew about, and combine them into the first successful printing of a book. Before his time, there was the proper paper for printing, there was a good grade of ink available, there was a carved or engraved type that could be used. There was even a press for printing simple things.

But Gutenberg printed by *movable* type. His idea is still used today: the individual letters are carved in metal, lined up in a row, inked, and then pressed against paper. The linotype ma-

chine has mechanized things, but the idea is unchanged. The whole point is that Gutenberg figured out a way to use letters over and over again. What's more, his first Bible is not a sloppy job; it's a thing of real beauty.

Gutenberg, of course, worked from Saint Jerome's translation. He was a Catholic who would naturally use the work of an approved Catholic translator.

Gutenberg borrowed at least \$50,000 for his work, and the books he produced were so expensive that he never made a profit. He went bankrupt in 1455 and was foreclosed by a money-lender named Furst. He spent his last years in the court of Archbishop Adolf of Nassau, and a small allowance kept him from want and let him continue his experiments with printing.

THE GUTENBERG BIBLE almost slipped into oblivion as quickly as its printer. It was not until 1763 that a scholar identified a Gutenberg Bible, in the library of Cardinal Mazarin. Since that time about 45 copies have come to light (Gutenberg printed about 300 copies). The copy in the New York Public Library has been insured for half a million dollars, so if you find another copy of the Gutenberg Bible, you'll have a fortune on your hands.

Shortly after Gutenberg's work, the Bible began to appear everywhere. In 1522, Luther began his Protestant version, but in the 70 years from Gutenberg to Luther, Catholics had printed hundreds of versions or translations. There were approved Catholic editions in High and Low German, Latin, Hebrew, Italian, French, Flemish, Bohemian, and even Russian—before the Protestant Bible was ever heard of.

The Catholic Church recommends the Bible for adults. If anybody questions that, let him remember that our Church grants an indulgence of 300 days to all the faithful who read the Holy Scriptures at least a quarter of an hour with the proper intention.

However, the Catholic Church does not insist, as a matter of discipline, that we read the Bible. Why? The answer is easy. Just as millions of people did not

have an access to the Bible before Gutenberg's press, so there are millions of people today who do not have a Bible. Nor could they read it if they had one! In the Orient, in Africa, in the Pacific Islands, in South America—in many places there are people who can't read or write. Many of them are devout Catholics, nevertheless, because they learned about Christ the way He taught—by word of mouth.

Nevertheless, the Bible plays a big part in our lives. The Mass Book is composed largely of Biblical quotations. So is the Breviary read daily by our priests and religious. We are taught that spiritual reading, especially the Bible, is the best means of approaching God after the Sacraments.

IF THE MODERN American Catholic doesn't have a Bible in his home, he has left out something important. Make sure, again, that you have a Catholic Bible, which you can obtain reasonably from any church goods store. Our standard version is called the Douay-Rheims, from the cities in France where it was prepared; and the modern version is the Confraternity edition. Other Catholic Bibles are available; look for the Church's "Imprimatur" in the front of your copy. Remember, this Book was inspired. Written by men, yes, but inspired by God. It is true, and cannot contain errors, because it is inspired.

Oh, yes, it was written by men. The miracle is that many of these men were poor fishermen with little training, but the books they wrote are marvels of literary composition. Weren't they all Catholics? Well, the twenty-seven books of the New Testament, all written after the death of Christ, were certainly written by members of His Church—men like Matthew, Mark, Luke, John, Peter, Paul and Timothy.

But the Old Testament was written by men who did not live to see Christ. They were Jews, especially chosen of God, who looked for the coming of Christ. They lived before Him and so you could hardly say they belonged to His Church, though they pointed the way to it.

THE HOLY NAME EMBLEM



by Joseph J. Sullivan, O.P.

THE HOLY NAME emblem, or Holy Name button, as it is usually called, now in common use by the Holy Name Society, had its origin in 1909. The late Archbishop of Cincinnati, the Most Reverend John T. McNicholas, O.P., was at the time administering the affairs of the Society, with its bureau in New York City. He was also Master of Novices at the Dominican House of Studies in Washington, D. C.

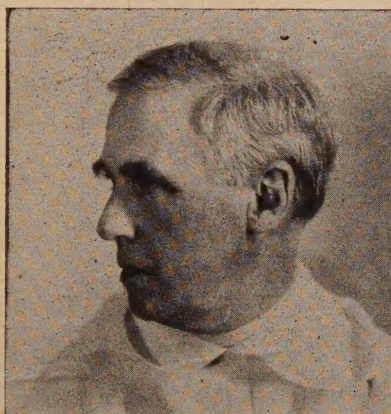
Father McNicholas decided to have the emblem then in use re-designed, and he commissioned the writer of this article, then a novice whose religious name was Brother John, to make an entirely new design. I had been trained in art before entering the Order, had produced some work and had taught art. One of my instructors was the noted sculptor, the late Herbert Adams, dean of American sculptors at the time of his death.

Up to 1909 several emblems had been in successive use, the latest being a metal enameled device, circular in form and bearing the monogram H N S in red on a light background. It was worn in the left lapel of the coat. It had superseded one with a monochrome metal low-relief of the head of Our Lord as a bearded man. Father McNicholas was authority for the statement that the original Holy Name emblem in the Middle Ages was in the likeness of Christ as a child.

In accordance, then, with suggestions, I decided to use the child profile in low-relief on a plain ground with the head surrounded by a nimbus and an enclosing circular frame. The letters H N S were to be placed at the top, the whole device to be a little smaller than the United States five cent coin. It would be

worn by Holy Name men in the left lapel of their coats, thus nearest the heart, and facing toward the right shoulder.

There arose two outstanding problems in the production of this design. Should it represent a child with long hair? The answer was "yes," even at the risk of



JOSEPH J. SULLIVAN, O.P.

producing what might be taken for the representation of a young girl's head. It was the wish of Father McNicholas that the Child be represented as at about twelve years of age, when he was found in the Temple by Mary and Joseph. Cropped or curly hair would hardly be appropriate. So, lacking a long-haired boy model, I chose a small girl with wavy hair.

As the Christ Child must have had attractive features, and must have been even handsome, there arose the second problem of designing an ideal child profile. I had many children pass in procession before me at St. Dominic's school and St. Catherine's Academy in Washington, making many studies in

pencil and ink. Using these and studies of the little girl's hair, and all the while keeping in mind that it was a representation of the human-divine I was occupied with, I evolved a design which was satisfactory to my Reverend Superior and myself.

My next step was to make the clay model. Medallists, in order to work freely, make their clay models much larger than the finished product. The model in this case was about five inches in diameter. After many hours of study, the model, having been submitted to Father McNicholas and approved by him, was considered finished and was cast in plaster.

The cast from this die was far from satisfactory. A new die was made and a second casting resulted in a faithful reproduction of the original design. Father McNicholas deferred to my opinion in the final approval of the article. He had it patented and then produced in large numbers, some gold-plated, others silver-plated.

In the United States alone millions of men have worn the Holy Name emblem not only to signify their membership in the Holy Name Society, but as well to proclaim their belief in the divinity of Christ and their respect and devotion for the Redeemer, their one Lord and Master. A special indulgence of three hundred days may be gained each day by wearing the emblem visibly and repeating daily the words "Blessed be the Name of the Lord." Today in every walk of life, whether among the poor or the wealthy, you will see displayed the familiar Holy Name emblem, a symbol of manly piety and a visible manifestation of love for Jesus and His Holy Name.

STAIRWAY TO PEACE

by Sister Mary Pascal

PEACE! As each morning's headlines grow gloomier, we stop to wonder whether there isn't some answer, whether there isn't a glimmer of hope for peace, from somewhere? And there is!

The solution to the gigantic problem facing us all, the end of the costly and feverish defense efforts here and abroad, to the fear that burdens hearts in every city in our nation today, is a remarkably simple one! Our hope is the Hail Mary!

The Hail Mary! It is a short prayer but when said with sincerity it moves mountains! With each one we say we add a step to the stairway of peace. When backed by that denial of what we'd rather have than do without, it does something more powerful than all of our other efforts to prevent war combined. It goes up to our Holy Mother in Heaven and asks *her* to solve our problems. It calls on the Queen of Peace!

This was the solution she brought us at Fatima in 1917. This was her advance answer to the question in all of our minds today. Spare-minute Aves and big and small denials are needed *now*, to enable her to restrain the Hand of her Son!

But in an era like ours, when most of us are born with the silver spoons of convenience in our mouths, when advertising keeps all the attractive new wonders our modern world offers ever before us and trains us to *want* all we see, prayer and penance is a thorny problem!

That T.V. set, that trip to the moun-

Immaculate Heart of Mary,
Your children call on thee,
Dread rumblings of war grow louder,
To thy safe arms we flee!

In pity clasp us to thy heart,
Immaculate and pure;
There fear and hate shall all depart,
And thy warm love endure.

Oh Mary, hear our Aves!
Our refuge still thou art,
Draw our country closer now,
To thy Immaculate Heart!

—Sister Bernadette

tains, that ice cream soda, that blue pin stripe suit, seem far too good to give up! That basketball game, that night of canasta, that party across the street, are much too enticing to spend the time on our knees! The question is how to re-route our appetites. Who or what will teach us to make the denial and to give more of our pleasure time to prayer? The answer, as always, lies with Our Lady!

Mary is the only one who can teach us to put God first! She makes prayer and penance easier than we ever thought they could be. She, when we make that big sacrifice that really hurts, is the kind of Mother who sends brightness and a lift to the heart soon after that makes us glad we made it!

All she needs today are a few faithful ones to be her generals! When she has these she can move many others to follow. And what she asks is really not so impossible! Hail Mary time is any time,

whether we say the prayers for peace while shaving or diving into our clothes, on the 8:18 commuter's special or in the office elevator (instead of watching the buttons that light up at each floor). Our prayers can implore peace whether we fit them in while standing behind a crowded lunch counter, whether we say one for every hopeful headline in the evening paper as we start home at five, or whether we get a last few in as we climb wearily into bed. We have precious minutes all day long to fill with the Hail Mary!

AND as for sacrifices—even if we start on denials no bigger than foregoing that new knitted tie or a piece of apple pie, we can always squeeze them in! The denial goes to heaven, the money can go to the missions, the sum total makes for *peace*!

But the point is that we start now, that we stop worrying and put into practice the methods to cure our worries. These from even a few bring unbelievable results! With prayer and sacrifice we can accomplish in our country the remarkable changes seen in Portugal today. We can control our wayward appetites and turn ourselves into a normal nation again.

So begin now! Each offering made with love and a smile and sent up to our gentle Mother in Heaven moves her to ask God to send us the gifts He wants us to have: order and peace and hope once again for our children.

WHITE HOUSE JUNIORS MAKE GOOD ON THEIR OWN

by Jewell Casey

Normal living becomes the lot of White House children,
and most of them do not miss the limelight.

HAVE YOU ever considered just what it might mean to be the son or daughter of the President of the United States, and how you would meet the challenge of the public after leaving the White House?

There have been, down through the various administrations, seventy sons and forty-seven daughters of Presidents, and while their illustrious fathers were in the lime-light every word, thought or deed of the children were also given wide publicity. Sometimes the public was kind to them, but other times the presidential sons or daughters were cruelly criticized because of some trivial act. It is interesting to note how some of the White House children have reacted after they were no longer under the spot light of publicity, and how they adjusted themselves.

In addition to the daughter in the White House today, there are twenty-four sons and daughters of ten former presidents alive and enjoying careers in varied fields. Several, by their own ability and versatility, have won "Who's Who" rating.

With comparatively few exceptions, most of them evidently had enough politics during their stay in the White House to last them a lifetime, as few are now in the political field. The oldest child of a former president is Frances, daughter of Rutherford Hayes, who is eighty-three years of age. She lives in New England.

Three sons who have made names for themselves are those of former President James A. Garfield. Abram, an architect of note, lives with his brother James, in Cleveland. A successful lawyer, and former Secretary of the Interior, James was forced into retirement because of illness. The other son, Irvin McDowell, lives in Boston where he too practices law.

The sole surviving child of former President Benjamin Harrison is Elizabeth, the wife of investment banker James Blaine Walker, Jr., a great-nephew of James G. Blaine. Elizabeth is an active consultant to business firms in New York City.

Four of the five Grover Cleveland children are living. Esther, the wife of W. S. B. Bosanquet, is a housewife and with her family makes her home in England. Marion, wife of John Amen, is an official in the Girl Scouts organization and is in public relations work in New York. Richard, an exceptionally clever lawyer, devotes much of his time to charitable organizations. The youngest child, Francis Grover, owns and operates a large chicken farm in New Hampshire.

ONLY three children of the large Theodore Roosevelt family are living, and they are Archibald, an investment banker who lives in New York City; Ethel, wife of Richard Derby, who in

addition to her duties as a homemaker, is actively engaged in Red Cross work; and Alice, the widow of Nicholas Longworth, who lives in Washington, D. C.

When her father became President, Alice shocked people with her unconventional behavior, but she quickly persuaded Washington Society to acknowledge her as one of its leaders. When she became the bride of Nicholas Longworth, a speaker of the House, they received gifts from sovereigns all over the world. After the death of her husband in 1931, Alice's name was never linked with that of any other man. She retained her interest in politics, but never ran for office, nor campaigned for any candidate. She remained as she had been, alert, vigorous, one of the greatest of Washington's Legendary Ladies.

Families famous in United States politics, namely the Adamses, Harrisons, and Roosevelts, are now joined by the Tafts. The senior Senator from Ohio, Robert is considered one of the country's most influential Republicans. He is the father of four sons.

Charles Taft, married and the father of six children, is a popular lawyer in Cincinnati. He is best known for having been largely responsible for founding a city manager form of government in Cincinnati. He served five terms as a member of the city council, and during World War II he served in Washington in a most capable manner as director of the offices of wartime economic affairs

and transportation and communications. He has also entered active politics.

Helen, third child of the late president Taft, a well-known educator, is chairman of the department of history at Bryn Mawr College in Pennsylvania. She has also served the college as dean, and as acting president. She is the wife of Dr. Frederick J. Manning, who is also a professor of history. The Mannings have two charming daughters.

Eleanor Wilson McAdoo, only living child of former President Woodrow Wilson, whose marriage to William McAdoo, Wilson's secretary of the treasury, ended in divorce, devotes her time to writing, lecturing, and radio work. Last year she made an extensive tour of the nation speaking on "The Road to Peace," in which she discussed efforts to banish warfare from the face of the earth. She has written memoirs of her father's life, and a book "Julia and the White House." President Truman appointed Eleanor as ambassador pro tem to represent the United States at the coronation of Queen Juliana of The Netherlands.

HERBERT HOOVER, JR., eldest son of the only living former President, follows the profession of his famous father, that of an engineer. He founded and still heads the United Geophysical Company at Pasadena, California. This firm hunts petroleum deposits throughout the entire world for government agencies as well as for oil companies. Some years ago, Herbert had a battle with tuberculosis, but now he is sturdy-looking and in excellent health. He and his wife have three grown children and one grandchild, the son of Herbert III.

Allan, the other Hoover son, is married and the father of three children. He operates a large ranch in the San Joaquin Valley and manages mines in the West and in Guatemala.

John, the only living son of former President Calvin Coolidge, is president and treasurer of the Connecticut Manifold Forms Company. Located at Hartford, his firm employs a number of people. John married the daughter of Gov-

ernor John H. Trumbull of Connecticut, and doubtless had plenty of the "right connections" for political ambitions—which he does not have. He is a frequent caller at the home of his mother who lives in Northampton, Mass. He enjoys fishing, hunting, and woodworking as hobbies and relaxation, and has a knack of making friends with anyone he meets.

ALTHOUGH at opposite sides of the nation, James and Franklin, Jr., eldest sons of former President Roosevelt, are taking active parts in politics in their respective states. James was defeated in his race for governor in California, but Franklin was successful in his undertaking, being elected to Congress in New York.

Elliott Roosevelt has engaged in various enterprises, including radio work and television productions, and the latest report is that he is engaged in the real estate business in Florida.

John, youngest son of the late President, avoids publicity, seemingly content to let his brothers make the headlines. John looks like his distinguished

father and has the same cultured speech, but he is not the least interested in seeking a public office. Since graduating from Harvard he has been in business. For a period he was employed in a department store in Boston, but at the close of the war he became affiliated with a large chain store. Later he helped to organize a successful clothing concern, and then became head of a concern which manufactures a waveset preparation for women's hair.

Although Anna Roosevelt Boettiger, once labeled the "most gifted politically" of the Roosevelt children, was before the public almost constantly during the last days of her famous father, little mention is made of this talented lady these days. Assisting her newspaper husband, looking after her children and running a home seems to keep her occupied.

While some of the public has not been too kind to Margaret Truman, the daughter of President Truman, this young lady is widely admired for her charm and freshness, and no doubt she will be in the headlines long after her father leaves the White House.

THE MARK OF A HOLY NAME MAN

by Dan Camerano

Whisper softly a Name so sweet
It cannot be ignored,
A Name made flesh for mankind's sake
While all good men adored.

But also a Name blasphemed so often,
Denied and even cursed,
By men who think they feel appeased
By angering Jesus first.

Whisper the Name that is feared and blessed
No sooner than it's spoken;
Tongue and lips are sanctified
By this holy, heartfelt token.

In uttered reflection of a Christian soul
Which would not mar His Plan,
God sees the depth of a faithful heart,
The mark of a Holy Name man.

The Catholic Man in His Own Parish

by James J. Clooney

The parish Holy Name unit is the necessary theatre of action for our Catholic men.

THE HOLY FATHER'S recent call for a complete spiritual renewal is as much a challenge as it is an urgent plea. It is in particular a challenge to every Catholic layman in the United States to "re-examine, with a courage worthy of the great moments of human history, what he can and must do personally as his own contribution to the saving power of God, in order to help a world which is started, as it is today, on the road to ruin." Most important steps to a "mighty re-awakening of thought and action" should be an examination of the structure of laymen societies, and a united effort to remedy observable defects in that structure.

The rebuilding of the entire world from its foundation is dependent upon the activity of Catholic lay people. The doctrinal leadership, in the persons of the clergy, is ready, willing, and capable. But the hand-to-hand struggle with the forces of evil must take place in the homes, the schools, the neighborhoods, the places of government and business—in the everyday world of lay people. "This is not the moment to discuss and to search for new principles or to fix new aims and goals. Both the one and the other . . . await one thing only—*concrete execution.*"

The "duty for everyone without exception" is clear. The call is for *action*—action that will illumine and unify, and be generous and loving. "All are called to a suitable assignment, to an appropriate service, to a measure of work corresponding to the urgent necessity of defence, of victory, of positive

construction." This action must be completely adequate for the task at hand. Men must act strongly, persistently, and purposefully. The nobility and urgency of the undertaking demands that such action be efficient collective action.

Our concern here is with the need for Catholic laymen of the United States to come together in a manner most conducive to the success of this "saving mission." Catholic men are now actively engaged in helping America carry her burden as leader of the free nations of the world against the forces of Communism. If "millions of men are pleading for a change of course, as they look towards the Church of Christ as to the only strong pilot who, with all due respect for human liberty, can take the lead in so vast an undertaking" these same millions may well be waiting for the Catholic men of America to collect their resources to help their Church in this mighty endeavor.

IN TAKING UP the challenge and in recognizing our responsibility, we Catholic men must make sure not only that "the needs are well defined, that the objectives are clear" but also "that the available resources are well calculated, so that the present initial resources are not neglected because unknown, nor haphazardly employed, nor squandered in secondary activities." A complete inventory of resources requires a recognition of weaknesses as well as strengths.

A fundamental weakness seems to be the failure to understand the vital im-

portance of proper organization of resources for productive collective action. The Holy Father's call for "all good men, for all who are concerned over the destinies of the world, to recognize one another and tighten their ranks" should be considered the efficient cause of a re-organization of American Catholic men. Basic defects in the present structure of laymen societies may actually have contributed to current problems. The tremendous task of returning the entire human race to Christ demands a change in viewpoints and an effective integration of Catholic manpower.

These defects include the misuse of available resources—lay leaders, manpower, money, and time—the disunity of viewpoint, the duplication of effort, and the absence of a system of authority.

The removal of these fundamental weaknesses must begin with the return of Catholic men to that simplest unit of the universal Church, the parish. What the family is to human society, the parish is to the universal Church. The parish is the unit closest to Catholic life and action. In his recently published volume, *Southern Parish* (Vol. I), Father J. H. Fichter, S.J. stated that "Catholicism will succeed or fail in the imperative job of reconstructing and reintegrating modern society mainly on the basis of the strength or weakness of its individual parishes." Laymen, individually and collectively, are *co-creators* of the "strength or weakness" of their parishes. Their first and indispensable duty to Mother Church is at the parish level. Any man who bypasses collective Catho-

lic action at his parish level in pursuit of similar action elsewhere is failing in a primary responsibility. His action may even raise doubt as to his motives in avoiding cooperation with his proper parish activities.

The parish hall is the logical meeting place for laymen interested in Catholic action. What could be more natural than the gathering together for collective activity of men who participate in the Sacrifice together, who meet at the Communion Rail, who receive the guidance of the same priests, who share a vast community of spiritual and material interests?

The participation in Catholic action at the parish level is ideally suited to the needs of most men, and especially of men with family responsibilities. The man who must devote time to his job, to his health needs, to his wife, children and home, and to other primary duties has little time left for meeting and acting with other Catholic men. The convenience and time-saving features of the parish hall for purposes of training and coordination of activities provide a most satisfactory solution. Men whose duties permit may assume a greater share of local activity and of activity at various higher levels.

AS THE parish hall is the logical meeting place, *the parish Holy Name Society is the logical organization for Catholic men.* That many Holy Name societies fail to function properly and that internal defects and external handicaps exist cannot be denied. But that the Holy Name Society—in its total structure and in its objectiveness—is an ideal and practical starting point for the reorganization is equally undeniable.

The Holy Name Society is suited too for handling activities in those areas which lie beyond parish boundaries and which must be changed. It provides for the linking together of parishes into districts, divisions, and dioceses. Representative government exists for each level. Dioceses are formed into national units and these units are parts of the worldwide Holy Name Society. Where special

problems exist among sufficiently large groups of Catholic men, specialized Holy Name Society groups are organized. These follow vocational and professional lines, but are parts of the mother organization and should not conflict with its operation on the normal parish level.

An indispensable and concomitant part of the return of men to the ranks of the Holy Name Society must be the calling of a halt to the formation of new and duplicating societies for layman activity and to the solicitation of men for membership in groups similar to the Holy Name Society. The primary and secondary objectives of the Holy Name Society allow ample room for the introduction and coordination of new activities. An active and extensive system of committees at each level of the Society should be able to satisfy any man truly bent on devoting his talents to some part of Christ's work.

ADDITIONAL considerations for the reorganization process have to do with two fundamental requirements underlying all social activity. Where many minds and possible opinions are involved, there must be agreement as to the goals to be attained, the means to be selected, the practical steps to be taken. Where a diversity of functions

exists, there must be agreement as to which members will be responsible for which functions. The Holy Name Society must learn to do its planning and policy-making in a democratic manner at its top levels, and the parish groups must concern themselves with carrying out the Society's plans.

The second requirement is that a society must insure the fulfillment of its various functions. Since even the best-intentioned men may be inconstant, the Holy Name Society must have the power to insure continuous co-operation. This power is called authority, and it is an absolutely essential property of any society. The Holy Name Society must improve—or create—a system of authority if it is to carry, with even minimum success, its share of the present world-saving burden. The right of responsible officers to command must be recognized and their power to compel proper functioning must be felt by members and groups pledged to the Holy Name Society objectives.

American Catholic men who are fast asleep must be awakened, those who are apprehensive must be encouraged, those who are confused must be guided. "May the justifiable fear of the terrible future, which would result from a culpable indolence, vanquish every hesitation and determine every will."

MOTHER OF MERCY

My Heavenly Mother, I seek your aid;
At the foot of your Son's Cross I stand.
O Mother of Mercy, have pity on me
And reach out your helping hand.

I've erred and stumbled and fallen, too,
And I've crucified our Lord.

Yet, though the anguish my sins have caused you,
You've mercy and more to afford.

I am not worthy to come to my Saviour—
I beseech, plead my cause in His sight.

Dear Mary, please lead me and guide me and show me
To the Way, to the Truth and the Light.

—NINA JEANNE EDENS

ACTION ON THE PARISH FRONT

A Monthly Series on Holy Name Organization

by F. A. M.

The goal that every parish branch of the Holy Name Society strives for and will continue to work for is "Every man in every parish a Holy Name Man." This slogan and ultimate goal obviously permeates the interest and zeal not only of membership committees but of all sincere and energetic Holy Name officers and members. The Holy Name Society is a Confraternity of the Church. It was established in 1274 particularly to counteract and repair the damages wrought by the Albigensian heresy, which denied the Divinity of Christ. Through the ages and through its entire development and growth the Society fostered reverence for the Name and Person of Christ. Its primary purpose was and is to promote love, honor and respect for the Most Holy Name of Jesus. It is definitely a spiritual organization of men destined to assist men in their own personal sanctification and the sanctification of their fellowmen. Naturally, therefore, every sincere Holy Name man desires to see his fellowman join the ranks of this great Confraternity so as to present to the world a united front to carry on the work of Christ and His Church.

The simple duties of membership render negative any excuse that a man might offer in defense of his unwillingness to join the Society. The work of selling our Confraternity to Catholic men in every parish in America is one of the most important tasks that we have as Holy Name men. We know our product and we want to share its benefits with our fellowman. It is for this reason that we set aside early in the activities year a special month's program to the all important

work of building and maintaining membership. Realizing full well that this project is an all-year-round job, we, at the same time, realize that the added stimulus given to the work by a special program will produce greater results throughout the year along the lines of an increased and more active membership. The month of October, therefore, is designated as Membership Month.

Our Project

Our project in this Membership is to bring about the largest corporate Communion of men in the history of our parish. Our intention shall be to send the message of the Holy Name Society into every home in our parish and officially invite the men of these homes to enroll in the great Confraternity of the Holy Name. This publicizing of our Society and this membership invitation to all the men of our parish can effectively be done in the following manner:

1. Requesting our spiritual director to devote his sermon at all Masses on the first Sunday of October to an outline of the history, purpose, objectives and spiritual benefits of our Confraternity. This information coupled with a sincere invitation to all men of the parish to become members and to maintain their active membership in the Society will prove helpful in our efforts.
2. Sending out a letter of invitation to every man of the parish to officially become enrolled in the Confraternity of the Holy Name and to attend the October Mass and meeting.

3. Planning a special reception ceremony at the Communion Mass on the second Sunday of October for all new members secured either by the committee or through the invitation extended by letter or from the pulpit.
4. Preparing a special brochure explaining what the Society is, what its program is, what its benefits are, and distributing these to all men of the parish on the first Sunday of October.

Bring 'Em Back Alive

In connection with our membership work in the month of October it is well to say a word relative to those members whose attendance records of the past year indicate a tendency for falling by the wayside. It is suggested that the membership committee contact all those members whose records place them in what can be termed an inactive status. The plan of action in this regard is an intent to bring the inactive members back to life. Hence, we refer to it as a "Bring 'Em Back Alive" project. This project can be handled easily by sending a special note to these inactive men advising them that they have been missed and urging them to be in line on the second Sunday in October. The more inactive cases should be handled by means of a personal visit by a member of the membership committee. Let our slogan and battle cry be "Bring 'Em Back Alive."

Tribute to Past Officers

As a special feature of the October program it is suggested that each Society also observe what could be called

Past Officers Month. All past officers of the Society should receive a special invitation from the present officers to be the special guests of the Society at the October Communion Mass and meeting. In this way an expression of appreciation from the Society can be tendered to these men who have played an active role in fostering the Confraternity of the Holy Name in the parish. It is suggested that special reserved pews be set aside in Church at the Communion Mass for this group of past officers as well as a special place at either the breakfast meeting or evening meeting of the Society. It is also suggested that these officers be presented to the membership at the meeting in a way that the offices they held and the year or years during which they held these offices be announced.

Communion Intention

In keeping with the plan of recommending a Communion intention each month to the members of the Society, we designate the intention for October as "The Conversion of Russia." We suggest, therefore, that your membership should be asked to remember in their prayers at Holy Communion this special intention for the month. Incorporate this intention on all mailed notices to the members of the Society and request an announcement of the intention from the pulpit by the spiritual director.

At the Meeting

Regardless as to whether you conduct a breakfast meeting or an evening meeting, remember that it is important to conduct a well-planned and complete business meeting. The members of your Society are interested in the projects of the Society and the business its officers are called upon to transact. Unless a complete business meeting is conducted each month, the interest of the membership lags to such an extent that your Society becomes merely a social stopping-off place in the business of life. The October meeting should also include the presentation of all new members re-

ceived into the Society. Many a new member has been lost to the Society because he has been allowed to drift aimlessly and alone amidst new surroundings and new friends. The idea is to make him feel at home and an integral part of the Society immediately at his first meeting. As mentioned previously, past officers who are being honored at this meeting should also be presented to the Society in a fitting way. We recommend again, as we do each month, the inclusion of an outside speaker chosen on the basis of his appropriate message and his ability to present an educational feature to the Society. A brief entertainment feature can also be included in the meeting so as to lighten the serious aspect of the occasion. It is well to suggest that this entertainment feature in October be turned over to the group of past officers who without a doubt will be able to dig down into their old bag of tricks and come up with a repeat performance of interest to the present membership.

Juniors

In connection with this membership program for the month of October, it is important to call attention to the growing need today for enrolling our young people into the Confraternity of the Holy Name. Whether or not we are interested in bringing these young boys into a separate junior society or right into the ranks of our senior organization is immaterial. The important thing to remember is the fact that the boy, after he leaves the parochial school, *needs a definite spiritual tie to the parish.* Our Confraternity can and does provide this tie by means of its monthly corporate Communion Mass and Meeting. At the same time it presents the boy with the spiritual benefits which he needs today to offset the appeal of secularism and materialism.

We are conscious of the fact that in many dioceses there are youth programs operating in an attempt to provide youth activity under proper leadership, guidance and environment.

What is needed, however, for these organizations as well as in places where none such exist is a spiritual basis for activities provided for youth. Your Holy Name Society can and should provide this spiritual basis. The responsibility, therefore, for bridging this gap between the years of parochial school attendance and manhood rests upon the shoulders of the Holy Name men of the country. See to it, therefore, that the boys in your parish are provided with an opportunity for active membership in the Confraternity of the Holy Name. We call attention to this fact in connection with the October program because it would be a fitting time to either inaugurate this program or to give it added impetus in connection with our membership theme of the month.

Committee Activity

We should like also to call the attention of Presidents to the fact that the most effective means of carrying on a successful Society and activities in a Society is through the appointment of committees. These committees should be appointed no later than at your October meeting. In answer to the query of how many committees are necessary, we can only say as many committees as are necessary to carry out the complete program of the Society. It is important for presidents to realize also that after committees are appointed it is their responsibility to see to it that they function effectively and that they receive ample opportunity to present their committee work to the membership at large at all meetings of the Society. The program proposed each month for the Society should obviously be correlated with the work of these various committees so that hand-in-hand the committees, the elected officers and the general membership of the Society work out the destiny of the Confraternity in the parish. The effectiveness with which all work together for the common good shall spell the success of the Holy Name Society during the coming activities year in your parish.



FATHER PATRICK MARTIN

The Junior Holy Name Society

September 10, 1952.

Dear Gang:

School days (perhaps we should spell it 'daze') are here again. The old days famous in song and story as the days of the three "R's," reading, riting, and rithmatic. Maybe the writer of the song should have gone to school, as either his pronunciation or his spelling was a way off. But, right or wrong, no matter how much talking we do we can't get away from it, school days are here again. We are back to the old grind of the three "R's" and their related courses. No matter what we hope, education is here to stay.

However, in this note I am interested not in the standard three "R's" but in three others, which are, I think, more important for the present and for the future.

The first of these is REVERENCE. Reverence for Almighty God and for the things of God. We hear a lot about the brotherhood of man. Brotherhood, however, depends on a common father. That common father is God. We cannot have concern or interest in our fellowman, in our brother, if we do not have reverence, or interest, or concern for our Father, God.

Our Father has given us the Ten Commandments as a blueprint for our actions. This is the way He wants us to act to be His children. Incidentally, these commandments were given to Moses thousands of years before the Church of Christ was founded. Therefore not only Catholics but all men are bound by them.

It is thought to be smart today to make fun of things religious or sacred. Those who laugh don't have this necessary quality of reverence. It is often said, "He who

laughs last, laughs best." Remember when we come before God on judgment day, He'll have the last laugh.

The second quality which a good Christian should possess is RESPECT. A respect for others can be based on the selfish rule, do unto others as you would have them do unto you. Have a respect for others because of their nearness, their dearness, their position, their superior qualities; our parents, our teachers, our friends, our neighbors. Under God they are our brothers and sisters. In respecting them we respect ourselves. We must respect their persons, their property, their good name.

We should have this respect not only for others but also for ourselves. This is not being selfish or selfcentered. It is the realization of our own worth before God, a worth that caused Christ to die on the Cross for us. Know your own value, your own powers, your own capabilities. Don't cheapen yourself. Respect for yourself will be the basis of your respect for others. As the poet says, "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

The third quality is RESPONSIBILITY. What a tremendous virtue this is in any person. How wonderful it is to find a person who can be depended on. A man whose word is his bond. When he promises anything it is as good as done. Such a person can be given any task, any job and you can bet your bottom dollar it'll be done. Dependability is a great thing. Nearly all companies when they ask for a reference for some one seeking a job, ask, "Is he dependable, does he have a sense of responsibility?" If you give your word, keep it, no matter how hard it may be. Be a man of your word. Be dependable.

These three "R's" added to the knowledge given you in school will make you a really educated man.

On this second Sunday of the month ask our Divine Lord to teach you the value of these three "R's." Ask Him to help you practice in your life the three virtues of reverence, respect, and responsibility.

Sincerely,

FATHER MARTIN.

NEWS AND VIEWS

Harry C. Graham, O.P.

BLESSED JOHN OF VERCELLI,

PRAY FOR US!

The year 1952 marks the golden jubilee of the beatification of Blessed John of Vercelli, the founder of the Holy Name Society. It is now two years since we inaugurated a campaign of prayer for his canonization and while these efforts have had some measure of success, our goal is far from its complete realization. Since we consider September through June as our Holy Name activity year, it would be most advantageous now, at the start of things, to redouble our prayers for our particular intention during the coming ten months. Each unit should open and close its meetings with a prayer to Blessed John and coöperate in our campaign for our Blessed's canonization.

As individuals, our personal devotion to our founder should be increased through daily prayer for all our own intentions. Incidentally, any favors granted through our Founder's intercession should be reported to this office for our records.

A Shrine

During the summer a small, simple, unpretentious shrine has been erected in the National Headquarters office lobby. This is part of an attempt to create widespread interest in the devotion to Blessed John and give added impetus to the cause of his early canonization.



H. C. GRAHAM, O.P.

Each week a Mass will be celebrated by one of the priests of the Holy Name staff for our general intention and the personal intentions of Blessed John's clients. Literature on Blessed John may be had by writing to the national office.

A Rosary

October is dedicated in the ecclesiastical year to Mary, the Mother of Jesus, under the title of "Queen of the Most Holy Rosary." In a particular way it is for Holy Name men "Mary's Month." Holy Name units, both on the

diocesan and parish level, have each year sponsored Rosary Radio programs, rallies and various ceremonies and devotions in honor of the Rosary. This year, when dangers of all kinds beset us in our homes, our country and from abroad, we urge our Holy Name members and their families to have recourse to Mary's protection through her Rosary, particularly in the month dedicated to this devotion.

For this reason Headquarters has designed and produced a new official Holy Name Rosary called "The Vercelli Rosary." It is so named in honor of Our Holy Founder, because as Master General of the Dominicans, a successor of Saint Dominic to whom the Blessed Mother gave the Rosary devotion, he preached Mary's prayer and enjoined his confrères to do the same. An advertisement in this issue gives in greater detail a description of our new Vercelli Rosary.

A Resolution

Ever since devotion to Blessed John and prayers for his early canonization were inaugurated on a wide scope, the Washington Holy Name Union has been foremost in promoting this project. At its last convention a resolution was passed to further extend the Union's efforts in this holy cause. The writer takes this opportunity to thank the Capitol Union for its wholehearted support and hopes other societies will follow its example.

Salem

In the seventeenth and eighteenth centuries the little town of Salem, some twenty miles northeast of Boston, was noted for the burning of witches at the stake. Huge crowds gathered to witness these spectacles, which were the tragic consequences of superstition. In Salem also, on the evening of June 30 of this year, a crowd of some 5,000 Holy Name men gathered to witness another spectacle, which was very different from the horror of the past. On this occasion the crowds assembled to pray for peace in the heart of the individual as well as peace among the nations of the world.

In the calm of evening the whole scene spoke of peace and tranquility. His Excellency, Most Reverend Richard J. Cushing, Archbishop of Boston, gave the principal address, pointing out the duties of the parish Holy Name unit: "To be strong in the parish through activity will bring the nation as well as the world the peace we so ardently desire." This objective demands zeal, solidarity and loyalty to our Leader Jesus Christ, through Whom peace can be attained.

Too much credit cannot be given to Father Bernard O'Kane, the spiritual director of the deanery, or to the Salem committee under the leadership of Mr. J. Lee Hughes, the Holy Name president of the deanery.

Across the Sea

The Isle of Malta and its little sister island Goza recently held their annual Holy Name rallies. For Malta it was the twentieth convocation, while for Goza it was the second. Father Paris, O.P., the National Director, in spite of ill health, has done splendid work in these two islands. His efforts in furthering the cause of Blessed John are most commendable. He records at least ten favors ascribed to our founder's intercession. Incidentally, we shall be pleased to learn of all such graces received by Blessed John's clients.

Canada

In the great country to our north we find a spiritual growth that well matches

the new industrial and material development of our Canadian friends and neighbors. In New Brunswick, Bishop Bray recently led a delegation which appeared before the Senate Committee on the sale and distribution of indecent literature. As a result, a special committee was appointed to investigate the situation, and it appears most likely that more stringent laws will be enacted against this evil.

Holy Name men everywhere should remember that the men who govern, whether in the village or city council or in the highest council of the state or country, are respectable men and wish the youth of the land to grow up to be good citizens. To obtain this end they will enact laws to protect the young.

The Montreal Union sponsored a Faith Rally at which more than 20,000 were in attendance. Right Reverend John J. McKenna, the Holy Name director from Philadelphia, was the speaker of the occasion, while His Excellency, Archbishop P. E. Leger, S.S., of Montreal, presided.

In Ottawa, committees were formed as early as June to plan the Union's Fall Rally. We wish to thank the *Holy Name Bulletin* of Ottawa for the nice things it had to say about our *Journal* and for urging subscriptions to our magazine. May others do likewise. If you don't like our magazine tell us that, too. It might start an argument, and all of us know an argument brings subscribers, which we like—especially new ones.

Loyalty

The Holy Name man on being received into the Society solemnly states, "I pledge my loyalty to the flag of my country and to the God given principles for which it stands." As is pointed out in our editorial this month, we have asked our members to vote in November. Because of his pledge this is not only a privilege but also a sacred and holy duty of the Holy Name man. To use a privilege is to preserve it. Freedom of franchise is sacred. To pull the trigger of a rifle in defense of democracy is an honored duty. To pull the lever in the ballot booth is no less honored

and is vital to our freedom. so Vote—Vote—Vote in November.

The States

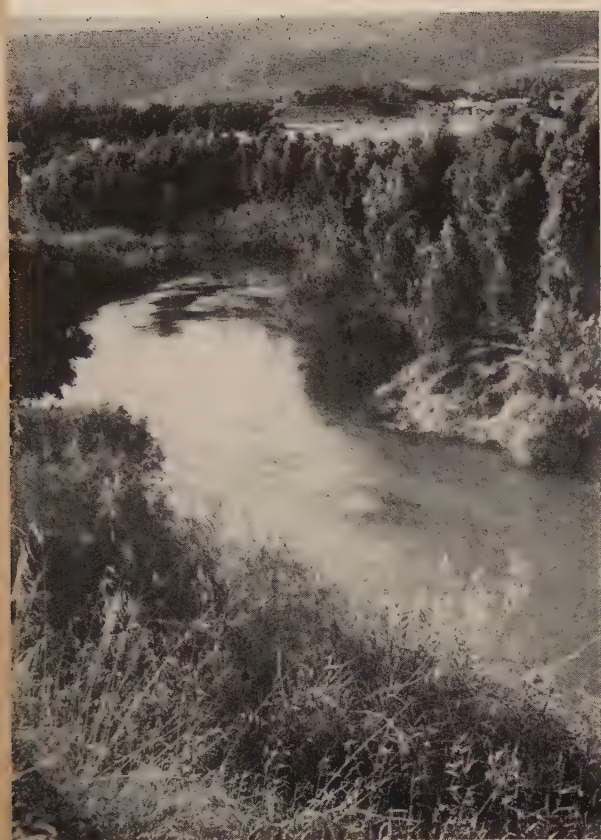
Little Puerto Rico held its Holy Name convention the last week in August—more about that in October. September also witnessed the St. Louis rally. At their two functions the writer was present and was privileged to witness the inspiring events. Milwaukee had a busy beginning of its activity year, holding four sectional training sessions throughout the Archdiocese.

Even while in Europe for the Eucharistic Congress, Monsignor Kreibbs of Dubuque was planning for the mammoth rally of the Diocese at Waterloo, Iowa. . . . Up in St. Paul, the annual rally was disappointing only in regards to the weather. The crowd, while not as large as usual, was more than usually enthusiastic as to the work and objectives of the Society. . . . New York is preparing for its annual Rally in October. This year the event, sponsored chiefly by the Holy Name Union, will be under the direction of Father Peyton. . . . The last weekend in October will witness the country's first state-wide Holy Name Convention. The Buffalo Union has been the mainspring of this New York State project. It will be held October 25th-27th, in New York City, culminating with breakfast at the Waldorf.

Action in Georgia

Do you wonder about summer activities of the Society? Here is part of a thought provoking report from one unit, the Holy Name of St. Joseph's Marietta, Georgia: "It was thought best to relax our Holy Name activities a bit during the frightfully hot weather. However, in spite of the heat, a great job was accomplished in daily transporting Catholic and non-Catholic children to our summer school and in getting Catechisms into all hands and all homes. Attendance at our Holy Name Mass and Communion has been wonderful.

"The parish picnic was a big success. Besides, our two Catholic newspapers go out every Thursday night on schedule. They go to every home in the parish and to those interested in the faith."



River Jordan, south of the Sea of Galilee, was familiar sight to Jesus as He traversed the Holy Land.



Ruins on shore of Galilee believed to be the church erected on site where Christ fed 5,000 with five loaves and two fishes.

Land of the Bible

A traveler to the Holy Land ought not to be content with visiting the modern cities and towns found in that area. He should be desirous of visiting those hallowed places he has learned of in the Bible, for he will be amazed when he discovers how little change has taken place in them over the centuries. If a traveler is undeterred by the inconvenience and dust which he may encounter in his travel, he will be able to see the same views as did Christ. He may also walk along the self-same roads and paths trodden by Jesus. A tourist in the villages and towns so familiar to the God-man will better understand the Bible itself because of his personal knowledge of the places mentioned.

Such an inquisitive traveler will be able to see the natives of the little towns, for example in Bethlehem, grinding grain in the identical primitive methods of many centuries ago. The clothing of many inhabitants of the Holy Land are, will, for the most part, be the long robes and hoods which have been traditional for centuries.

Yes, a traveler who leaves the customary tourist routes to visit what is flippantly referred to as "off-the-beaten-track" sights, will be rewarded with the knowledge that he has seen the people and trod the sacred ways of the Land of the Bible.



Looking down the Valley of Kedron, at corner of Jerusalem's wall (right), seen Absalom's grave, near site where slain by Joab, rising above others.

(Photos from Three Lions)



Blind man was sent by Christ to wash eyes at this well, still flowing in Siloe.



Americans, accustomed to riding in comfortable cars on smooth roads, would find painful this Near East type of transportation (near Bethlehem).



This outdoor market scene in our Lord's town of Nazareth is curious mixture of modern progress and ancient customs.



St. Joseph's Church, also called Church of the Workmen, was erected on site of Joseph's carpenter shop in Nazareth.

JURIST OF THE OLD SOUTH

by Joseph Lydon

A Southerner who dared to be a Catholic as well as a Federalist, Judge Gaston was a great leader of his time.

THEY ALWAYS told him that he was too young to remember it, but William Gaston wondered why, if such were the case, did he hold such a vivid scene in his mind? He could close his eyes at any moment of his life and visualize the tragic incident.

There was a birch bark canoe with a man, a woman and two small children in it. The man plied the oars frantically, sending the skiff dancing down a silver stream that ran like a pathway through a dense forest.

The woman held a small boy and a baby girl in her arms, clutching them convulsively, her face a white mask of terror. They were being pursued relentlessly by men in another boat and by men on the shore. A shot rang out in the sylvan stillness, and the man at the oars toppled headlong into the water. There were mingled screams of the woman, the boy and the baby. William Gaston was the small boy. The dead man was his father, the widow his mother.

William Joseph Gaston had arrived in this world at one of the most exciting periods in our national history. His father was a doctor who came to the Colonies in 1764, and had originated from French Protestant stock who resettled in Scotland. He received his medical degree and served with the British Navy as medical officer until he lost his health in Cuba, where an epidemic had broken out among the British troops. Settling down in New Bern, North Carolina, Dr. Gaston was accepted as a physician and became one of the most respected citizens,

living on his 2000 acre plantation.

Romance developed when Marguerite Sharpe came out from England to visit relatives in North Carolina, met the personable young physician and fell in love with him. They were quite a contrast, as Marguerite was a devout Catholic girl and had been educated in a French convent school, while Dr. Gaston professed the Protestant religion and practiced nothing.

With the outbreak of the Revolution, the former British medical officer championed the cause of the Colonies and was therefore denounced to the crown. A price was put on his head by his Tory neighbors. The bounty was collected. His widow at the age of 26 was left with two small children on her hands, in a strange and, at the time, hostile land. But she had the plantation and she operated it.

THERE WAS NO Catholic Church in New Bern, North Carolina; nevertheless, Marguerite Gaston reared her son and daughter strict Catholics, instructed them herself in their religion and maintained as pious an atmosphere as possible in her home. When she heard that a Catholic college was to be opened in Maryland at Georgetown on the Potomac River she enrolled William immediately. To prepare him for college she sent him to Philadelphia at the age of 12 to be instructed by Father Francis Fleming, a Dominican priest.

On November 2, 1791, William Gaston arrived at Georgetown. The

first student of the infant educational institution was greeted by Bishop John Carroll, the first Roman Catholic Bishop in the United States, founder of Georgetown University, the first Catholic college in this country. William Gaston's teachers predicted a brilliant future for him.

The boy had to leave Georgetown, however, because of bad health. A school closer to home was found for him, until he went to Princeton in 1794. After his graduation from Princeton young Gaston decided to study law. There were few law schools, if any, in those days. Aspirant students generally entered the office of an established lawyer and served as an assistant while being instructed in the profession by his employer. William Gaston studied under Francis Xavier Martin, a French Catholic lawyer who had settled in New Bern. The youth successfully passed the state examinations on September 22, 1798, and was admitted to the bar three days after his twentieth birthday.

Jane Gaston at the age of 17 had married John Louis Taylor, a lawyer of Fayetteville who had come from Ireland with his parents at the age of 12. He had an extensive law practice when he was elected to the judge's bench and very generously turned over his law practice to his young brother-in-law. Both Taylor and Gaston became Federalists in politics, which was most unusual for Southerners.

William Gaston, who was to become one of the greatest Catholic jurists of the South, was a handsome

young man, tall, curly-haired, affable and witty. He met and married Susan Hay, a friend of his sister Jane. Susan was a pretty girl and was the life of the younger set in the community. William was 25 and Susan was 16 when they were married on September 4, 1803. The young bride died a little less than nine months later.

Young wives for the most part lived very short lives in those days. William Gaston suffered the loss of three girls whom he married. Two years after Susan's death he married red-haired, brown-eyed Hannah McClure, 19-year-old daughter of a general. She was popular, her charities were extensive and she was loved by everyone.

The young lawyer was doing so well in his profession that he bought his wife a piano and purchased two lots on which to build their home. Life seemed bright and cheerful as their children made their respective appearances. Alexander was born in 1807, Susan in 1808 and Hannah in 1811.

Gaston was elected to the State Legislature and was away from home for several months of each year. At home most of his law cases were run-of-the-mill variety with the exception of the famous Granville Case, which made legal history. It went to the Supreme Court. Gaston was a brilliant lawyer fighting many times against great odds and winning cases that seemed hopeless. He was a good orator whether addressing a jury or his fellow members in the Legislature. Many lawyers outside the state wrote to him for advice, and his office was always filled with students who wanted to study under him.

IN THE LEGISLATURE, of which he was a member at the early age of 22, William Gaston engaged in many political frays, debating with such men as Clay and Webster. He was able to bring about much corrective legislation in the state of North Carolina. After serving five terms in the State Assembly he ran for Congress on the unpopular Federalist ticket and was

defeated. Two years later he ran again and was elected, which meant leaving his wife and small children in New Bern while he traveled to the national capital at Washington to help run the infant republic.

The States were greatly divided at the time. Strong elements clamored for war with England for the redress of seamen's wrongs and for the invasion of Canada. Gaston fought against both proposals, but war came nevertheless. Gaston was in Washington when war came, and the news was brought to Mrs. Gaston that the British were marching on New Bern. She was expecting her fourth child at the time. The news of the invasion unnerved her to such an extent that she was seized with convulsions at eight o'clock in the evening. The family

doctor was summoned, but she died at 3 A.M., taking her unborn child with her. It was learned later that the reported British invasion was a false rumor. The British never reached New Bern, but the damage was done, William Gaston was a widower once more. The war which he had opposed had claimed the life of his wife, leaving him with three small children to care for alone.

After the tragic journey home to bury his beloved Hannah, and after making provisions for the care of his little ones, Gaston returned to Washington in 1815. It was about this time that he and Daniel Webster found many causes in common and became close friends.

Hannah was dead three years when the 38-year-old widower met and mar-

When Rockne Quit His Team

by Joseph Papara

No football coach was the equal of Knute Rockne in matters of game psychology. The late genius at Notre Dame had scores of ways to get his players keyed before or during a game—including his "walkout" 27 years ago that helped the Irish squeeze a 13-10 win out of Northwestern.

It began as a rough afternoon for the Irish at their Cartier Field on Nov. 21, 1925. The Wildcats, with Moon Baker showing the way, took a 10-0 lead at half-time. Notre Dame could do nothing right. Fumbles, shoddy blocking and poor timing on plays stopped them at every turn.

At halftime, a furious Rockne walked up and down the dressing room without saying a word for five minutes. Finally, he cleared the room of visitors and spoke calmly and slowly.

"I've coached football for some time," he began. "I think I know something about the game. But some of you think you know even more. All right. I'm quitting. You can coach yourselves. I'm going to watch from the stands."

He turned abruptly on his heel and strode from the room, leaving a group of shocked, silent men. After a tense minute had ticked off, a voice roared:

"Are we going to play ball for Rock?"

"Yes!" came the thundering chorus.

And the Irish, fighting mad, pounded back onto the field. Blocking viciously, running hard and hitting like tanks, Notre Dame hustled up one touchdown, then another to lead, 13-10.

But late in the game, Northwestern began to move against the coachless Irish, striking deep into Notre Dame real estate. Just when a Wildcat touchdown seemed inevitable, Rockne, the master at timing, appeared on the sidelines.

The Irish saw him. And what had been a crumbling front line quickly acquired steel-like qualities to stop Northwestern and win the game.

Rockne's record at Notre Dame was 105 victories, 12 defeats and five ties. But none of the triumphs made him prouder or happier than the one in which he had to pull a "strike" to get his team on the beam.

ried Eliza Worthington, daughter of Dr. Charles Worthington of Georgetown. They were married on September 3, 1816, by Father da Grassi, President of Georgetown University. Gaston was able to gather his children from various relatives and establish them in a home of their own once more.

The needs of his growing family decided Gaston against continuing in Congress. At his retirement from the legislative halls of Washington, Daniel Webster declared that "the greatest man in the War Congress (1812) was William Gaston."

An even fuller career awaited Gaston in North Carolina. As a member of the judicial branch of state government he helped to shape many phases of the State laws by his decisions and rulings, particularly those concerned with the Negro people.

Another tragedy befell the judge. After buying a beautiful Colonial home in New Bern he lost his third wife shortly after the birth of her second child. He was a broken man, left with the care of five children ranging in age from 12 years to two weeks. As soon as little Susan returned from the school of the Sisters of Charity at Emmitsburg, she took over the care of her father's household until her marriage some years later.

THE ONLY CRUMBS of comfort which William Gaston could find in life outside his children was his religion. He strove hard to help establish the Catholic Church in North Carolina. He made the acquaintance of Bishop John England and the two became close friends. Bishop England celebrated his first Mass in North Carolina in the Gaston's ballroom. What fortune he had Gaston donated to the building of a church at New Bern. As the few Catholics in the community were very poor, Gaston and several other wealthy Catholics had to bear the full burden of financing the church and maintaining the priests. Gaston was always a very pious man. Often in the evenings

when friends or clients came to call on him, one of the children on searching the premises for their father would find him invariably in the grape arbor saying the Rosary. His religion influenced not only his own personal life but also many of his decisions on the bench.

Gaston is conceded to be one of the greatest judges in the history of his native state. Because of North Carolina's position as a Southern state many of the cases brought before the Court concerned the rights and happiness of the Negro people. He was opposed to slavery even though he owned a considerable number of servants himself. His view on the institution of slavery were well known; he disapproved of it strongly and stood ready to free his slaves if such a thing could be done without precipitating a crisis. His slaves were treated as trusted servants and with much kindness and consideration. Between 1821 and 1842 the priests stationed at New Bern baptized at least 40 of Gaston's slaves. One of them was even permitted to own his own blacksmith shop on the plantation, while Gaston "bought" the man's wife so the two could have a home together. Ironically, however, it was an unhappy decision, as the wife shot the husband shortly after their reunion, to give the enemies of the Negro people ample ammunition to use against Gaston in his reform efforts.

Gaston's judicial decisions followed a broad path of humanity, and unlike other judges of the time he did not use his official position to advance the white race. Rather he strove to preserve society as a whole, living and working under justice. He freed many slaves from cruel masters. Some of his decisions were momentous ones and hit the headlines around the country. Editors said of him, "Belonging to a minority faith he probably defended more minority cases than any man of his day."

The record of his wisdom and integrity while in public life stands unsurpassed. He had an excellent writing

style in addition to his powers of oratory. His speeches and decisions were all compositions of literary excellence. He also helped to establish a sound banking system, and in 1835 was a member of the historic convention at which recommendations were made to amend the State Constitution. Many of the clauses and amendments which Gaston recommended were adopted. Most of these dealt with outlawing bigotry and paved the way for greater justice for the common man. He did more than any single man at the convention, spoke the oftenest, the longest and served on the most committees.

William Gaston holds a unique position in American history. A Southern Federalist in the days of Jefferson was an oddity, to say the least, but when that same man was also a Catholic he was in a class by himself.

IN 1825 Harvard University conferred upon Gaston the honorary degree of Doctor of Laws, the President declaring, "Gaston is one of the most distinguished of American lawyers in the highest sense of the phrase. This honor is on ourselves and not on Gaston. . . . He is truly a doctor of law whom to know is to respect." That was a most unusual tribute to a Catholic in those days. Gaston was the first Roman Catholic to whom Harvard tendered this tribute.

Judge Gaston took sick one day while in court during January, 1844. He seemed to make a good recovery but suffered a setback very suddenly and died. The man whose name was a household word in every town and hamlet of the state of North Carolina was dead. There was universal mourning among the people of all faiths and all races. The Negro men wore black bands on their shirt sleeves, and the women went into mourning as a mark of their profound grief.

Of Gaston, the foremost Catholic of his times, Cardinal Gibbons said, "There is no man whose name is more tenderly enshrined in the hearts of the people of North Carolina."

LABOR-MANAGEMENT JOTTINGS

"Capital cannot do without Labor: Labor cannot do without Capital"

—POPE PIUS XI

by Charles B. Quirk, O.P.

THE SUMMER MONTHS have witnessed the emergence of many deeply significant situations in the turbulent area of American industrial relations. Departing somewhat from our usual procedure of devoting the entire column to an analysis of one phase of the current labor-management scene, we shall briefly describe some of the more important of these items and attempt an evaluation of each.

Planning by Strike?

During the fifty-three days of the recent steel strike a rather startling opinion found its way into the observations of many commentators. It was maintained that in the midst of all the bitterness and recrimination both labor and management were actually agreed on one point. The steel strike was really the best thing that could have happened to the industry and that it would be allowed to continue until the conditions prevailing in the previous twelve years could once again be approximately maintained in the manufacture of nation's basic metal.

In defending this thesis it was pointed out that the American public was no longer feverishly buying either household appliances or automobiles as they had been for over a decade, the government had decided on stretching its war production over a longer period than originally planned, and commercial construction was lagging far behind the record totals of the late forties and early fifties. In a word, the steel industry in 1952 was producing more steel than was needed. Costly inventories, both of steel itself and goods manufactured with steel, were piling up throughout the

country. In cutting off steel production for a considerable period the strike was literally salvaging the industry by allowing excess inventories to be absorbed *without substantially reducing prices.*

In its strictest implication this argument obviously raises the ugly imputation of collusion between steel management and steel labor. This, of course, is quite absurd. The steel strike cost steel workers some \$600 each in lost wages. Personal savings were exhausted in many instances. Almost 10 million tons of steel were lost to military and civilian production. Hundreds of thousands of workers in auxiliary industries, dependent upon continuous steel production for their jobs, were laid off. And corporate earnings have been drastically effected. A strike that costs the industry involved—and the nation—a cool billion dollars could hardly be planned and effectively enforced by any segment of American labor or American management, no matter how powerful either might be.

However, the effect that might have been sought through collusion has been achieved, actually, by the sheer force of events. In the middle of August the Department of Commerce released statistics on the general state of business. It was disclosed that in the month of June alone business inventories were \$600,000,000 less than was normal for that period. The biggest single item of decline was that of factory inventories which reflected the employment of un-replenished stocks of steel during the steel strike. Inventories of retailers were reduced some \$250,000,000 with most of the decline attributable to the sale of automobile and appliance floor stocks by merchants who were unable to re-

place these from factories affected by the steel strike. Undoubtedly, statistics for July, when published, will indicate that the stores and ware houses of the nation have further reduced the stocks of goods that had become an expensive headache for American industry.

With these facts before us it is difficult to silence the nagging suspicion that strikes in basic industries can be used as a unique instrument of planning by the American enterprise system. It is not necessary to assume collusion against the public between management and labor in this matter. As a matter of fact, the devastating effect of a prolonged work stoppage upon wage earners virtually eliminates any possibility that labor would be a party to such a secret agreement. However, it is conceivable that—for a price—individual labor leaders could withhold pressures for ending strikes in basic industries while surplus stocks of goods were reduced to manageable inventory proportions. The price, of course, might be increased wage rates, increased fringe benefits, or extended union recognition. The ability of the labor leader to win these concessions, of course, keeps him on top of the heap.

Whether or not the net effect of the steel strike was achieved by virtual collusion or the stubbornness of the contending parties, the American public, as usual, is in the middle. The price of steel will rise, prices of goods manufactured with steel (just about 15% of all items used by Americans) will rise or remain high, and the cost of living will continue to edge upward as more dollars are needed to maintain the American standard of living. If Big

Business and Big Labor are setting their own pattern of planning at the expense of the nation's consumers it is a conscious—or unconscious—conspiracy that can end only in tragedy.

New Form of Union Shop

Throughout the recent negotiations in steel it was evident that the demand of the steel union for a full union shop would not be granted by steel management. Steel management had been represented as a knight in white armor defending the portals of American industry from the frontal attacks of labor on the freedom of American workers. Responding to the toast of a substantial group of American editors steel management remained adamant throughout the 53 day stoppage and played its rôle to the hilt. All of which is a bit ironic in the light of the single fact that the steel industry before the strike—and now—is almost 80% union shop. Ostensibly, at least, the opposition of steel management is not an opposition to the union shop quite so much as it is opposition to a union shop in which all union members would be under the discipline of the United Steel Workers of America.

At any rate, the final settlement of the union shop issue provides us with a new form of union security which is, at once, considerably less compulsive than the union shop and admittedly more inclusive than sole bargaining agent. Patterned after the "maintenance of membership" clause of World War II origin, the compromise "union shop" in the steel settlement contains these provisions. Old employees who already belong to the steel union must remain in it, pay their dues and be in good standing until June, 1954, the termination date of the new contract. This category of worker, however, may resign from the union 15 days before the expiration of the contract and still remain in the employment of the steel company involved. Workers who have been employed by a steel company for a period of time and who are not already members of the union need not join the union as a condition of continued employment. New employees

who join the labor force of a particular steel firm *after* the contract begins to operate must *apply* for membership in the union but can withdraw their application for membership after they have been employed for fifteen days and until the end of the first month of their employment.

At this juncture it is almost impossible to ascertain whether labor's position in the steel industry has been potentially strengthened or weakened by acceptance of the "revolving door" formula of union shop security. With the experience of the "maintenance of membership" as a term of comparison, however, it would seem that union organization and union prestige will be further enhanced. It is unlikely that older members of the union will leave the union in any significant numbers at the expiration of the contract and it is to be assumed that union organizers will demonstrate the advantages of unionism to the new applicants. It could just possibly happen that the application of the new formula to steel will result in an industry which is completely union shop.

The A.F. of L. Shatters Precedent

The disclosure that the American Federation of Labor will probably endorse a candidate in the forthcoming presidential election was sufficiently important to make the front page of the August 14th issue of the *New York Times*. Attention was called to the fact that in proffering an invitation to both Eisenhower and Stevenson to address the annual convention of the Federation in New York on the 15th of September the administrative committee of Labor's League for Political Education has shattered a long-time A.F. of L. tradition. When both presidential candidates appear before the convention it will mark the first time in the Federation's history that a candidate for the office of President of the United States has been invited to address the national A.F. of L. gathering. President Wilson had the distinction of being the only U.S. president to speak to an A.F. of L. convention.

Almost seventy-five years ago Samuel Gompers laid down two inflexible prin-

ciples for the guidance of the infant A.F. of L. Gompers warned the Federation that U.S. labor must oppose socialism, both in theory and fact. He also insisted that the A.F. of L. refrain from officially supporting any political party or its candidate. Bitter personal experience and real wisdom had convinced the founder of the A.F. of L. that the American labor movement must break with its European orientation—of seeking the eventual establishment of a socialistic society—and find its destiny within the capitalistic environment of the United States. The A.F. of L. and its offshoot, the C.I.O., have remained faithful to this exhortation of Gompers. The American Labor movement has always been—and continues to be—a capitalistic wage earner's organization with a capitalistic mentality. The injunction of Gompers against political involvement was also the result of historical processes and the vision of a wise leader. Throughout the early decades of the nineteenth century American unionists frequently aligned themselves with political parties. Often union leaders, finding the area of politics either more intriguing or more profitable, were lost to the union movement. In general, espousal by labor of a particular movement inevitably led to both the defeat of the measure or the party and consequent loss of prestige by the unions. Since 1886 the A.F. of L. has been governed by the classic expression of Gompers "Remember your friends." Individual members of the A.F. of L. and some affiliated unions have strongly supported specific parties or candidates. But, officially, the national federation has urged political discrimination upon its members while its own silence was strictly maintained. The policy of the C.I.O. has been quite different. But that's another story.

What prompts the A.F. of L. to reverse its traditional position at this time is a matter of pure speculation. Ultimately, it would seem, the Federation is vitally concerned with the preservation of those legal guarantees for which it has fought so long and, apparently, believes that the most effective defense is to take an official stand.

Is There A Need Of More Vocations?

by Edward F. Garesche, S.J.

"**F**ATHER," someone remarked to me the other day, "you have been writing a great deal on the need of vocations, yet here of late it is said that vocations are so numerous. How do you reconcile the fact that there are so many vocations to the sisterhood with your statement that a shortage is reported from so many communities?" In reply, I pointed out the fact that, in the articles I had written on the subject, it was emphasized that Catholic girls distinguish themselves above the men by the numbers in which they dedicate themselves to the service of the Church. We noted that there were in the United States nearly three times as many Catholic sisters as there are priests and brothers, counting the diocesan as well as the religious priests. For every man who consecrated himself to the service of Christ, there were about three sisters who had left the world to enter religion.

What we intended to stress in the foregoing articles, is that the religious Communities are so much in demand, that they have so many new projects offered them and are required to expand so much their existing charities and educational projects, that even the great number of girls who each year enter the novitiates are not near enough to carry on existing commitments, and to allow the constant expansion asked of the sisters for the good both of the Church and of the State. Thus the need of vocations seems to be increasing, despite the fact that the number of young women who become sisters may be growing year by year.

Another consideration to be noted is that some communities grow much faster than others. Hence, while one community is suffering from a shortage of ap-

plicants, another may be fairly well supplied. The reasons for this are various. Sometimes it is a question of location. Those communities which work in districts where there are many Catholic young women who are able and willing to become sisters are likely to attract them to their cloister. Sisters who conduct schools have a great advantage over others, as they come in contact with so many girls who may have vocations, and one who wishes to become a sister may join a community which she knows about.

The location of the motherhouse also has something to do with vocations. When young people can readily visit and become acquainted with the sisters, they are more liable to become attracted to their institute. Again, young people seem to be more drawn to the contemplative life than formerly and the convents of contemplatives often limit their members to a certain number. Hence their needs for vocations are much more readily met.

The tendency to erect more and more great hospitals, each requiring a large staff of hospital sisters with special training and qualifications, is also a reason for the need of more vocations. In the annual convention of the Catholic Hospital Association at Philadelphia, a whole session was devoted to the discussion of the means of encouraging vocations, because so many hospital communities find it necessary to employ much high-salaried help for duties which sisters could readily discharge, if there only were enough sisters.

WHEN WE LOOK at the Catholic Directory for the United States, what we

have been saying becomes more easy of understanding. Thus we read there that there were in the United States, at the end of 1950, 152,178 sisters. Of these, 84,142 were teaching. Thus more than half of our Catholic sisters are occupied in the schools. Many thousands more are in the hospitals and other charitable institutions. The rest are making studies preparatory to such work, or are engaged in the administrative or domestic duties of the convents. The gain in the number of sisters in one year may be seen from the fact that the official Catholic Directory, compiled at the end of 1949, listed 147,310 sisters, an addition of 4,868 sisters in one year. But probably there would be needed an increase of 10,000 sisters in one year to relieve the anxiety of the superiors, who have to furnish more and more sisters to the institutions, or to provide salaries for the lay people who otherwise must do the work.

Another reason for the increasing need of vocations arises from the growing number of religious communities in this country. Each community has its own special work and brings its own quota of precious accomplishment for the Church and souls. In tracing the growth of communities for fifty years from 1900 to 1950, the editors of the Catholic Directory declare that in 1900 there were only 43,567 sisters, there being a 50-year increase of 103,743.

It is interesting to note, however, that during this same period of fifty years, the ordained priests have increased from 11,636 in 1900 to 42,970 in 1950. Thus, while the sisters were becoming about three times as numerous during the fifty years just passed, the number of the priests was being multiplied by

four. Another interesting observation has to do with the number of students for the priesthood in 388 seminaries in the United States. In the 1950 Directory, the number was given as 25,622 while in the edition for 1951, the total of seminarians is recorded as 28,798 an increase of over 3,000 students in one year. Comparing with the increase of 4,868 sisters just referred to, which took place in the same time, it would seem that the number of men devoting themselves to the service of the Church is becoming proportionately greater, as compared with the women who become sisters. Hence, our statement that three times as many girls enter the service of the Church as men do, may have to be modified in a short time, however true it may have been a few years ago.

BY FAR THE greater number of priests devote themselves to the work of parishes. The greater number of sisters, as we have shown, are employed in teaching. While the demands for new parishes and the need of increasing the staff of existing ones do call for an ever-increasing number of priests, still the requirements of the schools for sisters are probably increasing still faster. The Catholic hospitals employ also a very large number of sisters. Indeed there are never enough sisters to do all they might do if their numbers were greater. Hence it becomes necessary to employ an ever-increasing staff of lay help. The Catholic Hospital Magazine, *Hospital Progress*, published a table taken from the various issues of the J.A.M.A., reporting on over 6,000 hospitals. It shows that in 1947, the professional nursing personnel in these hospitals numbered 198,350 in 6,280 hospitals. In 1948 there were 230,059 in 6,276 hospitals, while in 1950 the nursing staff rose to 232,625. Thus in four years there was an increase in professional nursing personnel of 34,275, or an increase of 17 percent.

These figures point to the fact that in the hospitals, as in other important fields of the sisters' work, they are being called on for more and more work-

ers, to a degree that is difficult for anyone to realize who is not in contact with the facts of the situation. Thus the need for more and more vocations is constantly growing, and seems destined to continue to grow if present conditions continue to make such great demands on the services of our sisters.

Then there are the many other activities in which the help of sisters is increasingly called for. In 1951, our general hospitals numbered 759, with a bed capacity of 99,573 and an annual total of 4,789,331 patients. In 1950 there were 739 Catholic general hospitals, with 96,349 beds and 4,567,934 patients treated annually; note the increase of 221,397 patients in one year. There are also 112 special hospitals or sanitarium, most of them conducted by sisters, with 8,675 beds and 53,763 patients treated per year. There are 365 Catholic schools for nursing, with 33,269 students, and these schools are also more and more demanding. There are 153 protective institutions with 15,520 young people, mostly under the sisters. Of the Catholic children who go to public school, 1,454,957 attend special religious instruction in 25,150 classes, many of them taught by sisters. Then 262 homes for the aged care for 23,181 old folk, and these again the sisters direct and chiefly staff. Considering all these things, we should have little difficulty in understanding why, in spite of the fact that so many Catholic girls do devote themselves to the religious life, there is an ever-increasing need for more and more vocations.

WE AT THE Catholic Medical Mission Board, like all others who work for the Missions, are made sensible of the ever-growing demand for more and more sisters to work in the mission field. This is a comparatively new sphere for sisters. St. Francis Xavier traveled wide and far, hunting souls. In all his ten years of mission endeavor, he did not meet a single missionary sister, as far as we know. The Church of those days depended entirely on priests and brothers for her foreign missions. Communities

of women were strictly cloistered, and even the holy Pope Pius V declared that if women desired to engage in active good works they should stay in the world. The sisters, he said, were to remain in their cloisters and not seek apostolic activities outside.

Now, there are probably three or four sisters to every priest and brother in the mission field, and their work is endlessly various, ranging from all manner of teaching and administration to medicine and dentistry, laboratory technique and mid-wifery—in a word, all the activities of a hospital or a dispensary. At the same time, they have to teach most of the mission schools, with their millions of pupils, and they maintain leper asylums and other refuges, orphanages and all the various and fruitful activities of the mission apostolate. How many missionary Bishops are longing and pleading for the services of more sisters! How frequently we receive letters from many lands asking if it is not possible for us to indicate a community which has the numbers and the wish to supply the need of the missions for sisters! In every one of these departments, thousands and thousands of new vocations are needed to carry on the existing activities and allow of development.

In the meanwhile, the sisters now at work are moving on from youth to middle-age from middle-age to old-age, a progress sometimes hastened by overwork and fatigue and the anxiety of insufficient help. Many more vigorous, young and fervent sisters are needed, even to fill the gaps of those whose time of service is over. "Father," said the superior of a hospital to me, some time ago, "this year, in our community, we shall celebrate fifteen golden jubilees, and we have only three postulants in the novitiate." Fifteen of the old sisters were coming to the golden milestone which marked fifty years of devoted service, and only three young women had come forward to take their places that year, and of these three, the sister was by no means certain that two of them would persevere!

Add to these difficulties the fact that
(Continued on page 36.)

the current scene

frank j. ford

Waiting for Lefty

Commenting on the outcome of the Olympic boxing matches, in which Stalin's representative came to an inglorious end, the Chicago *Tribune* observes: "The sensation of the boxing division of the Olympic games was the knockout sustained by Russia's prize heavyweight, Aljgirdas Schocikas, good old Joe's pride. He was supposed to be unbeatable and had looked up to his billing in knocking out a Pole, thus demonstrating the superiority of orthodox Moscow Marxism to the satellite brand. Yet when Algy came up against a South African carpenter, he was put away in the first round, to the consternation of all good Communists.

"Undoubtedly," says the *Tribune*, "there was the usual suspicion that the whole thing was a vile capitalistic plot, but the victor, Alf Nieman, offered the simple explanation that he knocked out the Russian under a misapprehension. He said he had heard reports that Algy had a glass jaw and had been clouted out in bouts at home by opponents who centered on it. This proved to be untrue, for Algy had never taken the count before.

"But there is a more logical way to account for the Russian's trip to slumberland," suggests the paper. "As befits a good Commie, Algy was a left hander. He had never fought another lefty. All his fights were with right handed boxers, and, of course, it is axiomatic in the teachings of Marx and Lenin that the left must inevitably triumph over the reactionary right. What crossed Algy up was that Nieman was another lefty. To win under these circumstances might have looked like counter-revolutionary deviationism back home. And so, while Algy was trying to figure it all out, he was tapped on the button and woke up with the cuckoos singing."

Honor for a Patriot

The agitation in France to return the body of Petain to his native land for burial, reminds William Sheehan of Druce Lake, Ill., that "The volatile French jobbed Dreyfus and years later righted the wrong they had done him. Now, they are starting a movement to undo the wrong they did Petain. Since we have a precedent in the burial of a Britisher in Arlington, let us petition the French to give us the body of Petain and we can give it burial alongside Black Jack Pershing. Nothing ornate like the Sir John Dill dilly but like Pershing's, whose remains rest peacefully among his comrades in arms. All Petain did was love his country best. To some Americans that form of patriotism is passe, but not to all of us."

Free Speech Stays

"One of the admirable traits of the British," says the Chicago *Daily News*, "is their placid refusal to get excited and burn the house to exterminate the insects. One troublesome such is Dr. Hewlett Johnson, the Red dean of Canterbury.

"This venerable old nuisance has been a tireless spokesman for the Communists. His latest was to 'confirm' Red charges of germ warfare in Korea. Apparently he had seen one of the germs with his own eyes.

"To a proposal that the government and the church act to discipline Dr. Johnson, Prime Minister Churchill said no, and added: 'Free speech carries with it the evil of all the foolish, unpleasant, venomous things that are said, but on the whole we would rather lump (endure) them than do away with them.'

"And that's about it," agrees the *News*, "even though enduring the dean seems a steep price to pay for the preservation of free speech."

Query for India

"Perhaps," says Robert Farrell of Rockford, Ill., "Mrs. India Edwards, vice-chairman of the Democratic National Committee, can answer a question that has all Americans more than slightly puzzled. In her speech before the convention she glibly advised the Gold Star Mothers of the Korean war to ignore those 'who would make you feel your sons have been killed in a useless war. The Korean war has been the least useless in our history.'

"As a Korean veteran and prospective voter in this coming election," winds up Farrell, "I challenge Mrs. Edwards to show me what we have accomplished in Korea besides adding 18,000 to the list of Gold Star Mothers. And since she thinks the Korean war is not useless, I'd greatly appreciate it if she'd tell me what we are fighting for."

On Both Sides

In a blistering denunciation of the British government for its pretended friendship for America while, at the same time, toadying up to Russia, the Chicago *Herald-American* observes that "The manner in which the British are playing both sides of the fence in the cold and hot wars between the Communist and free worlds is spotlighted by the recent news from Moscow.

"Representatives of British industrial enterprises, attending the international economic conference held under sponsorship of the Russian government, announced that they had concluded agreements with Communist countries providing for the exchange of goods on a scale benefiting each side of the partnership to the extent of \$80,000,000.

"The British, who would have nothing to sell and would be wholly incapable of buying anything but for the economic aid they have had from America,

are guilty of a shocking betrayal of American friendship in making these agreements. The American people have contributed lavishly of their own limited resources, and to the very detriment of their own living standards, to support the British economy. The industrial enterprises which the British are now turning to the support of the Communist world would not be in existence today without the American assistance extended them throughout the postwar years. American wealth has put roofs over the heads of the British people and kept food in their mouths.

This is the background against which the British trade agreements with the Russians must be considered. America is dangerously and desperately at war with the Russians, not formally but in all grim reality. Every shot fired by our Communist enemies in Korea is of Russian origin. The British are supposed to be our Allies in the Korean war, and thus on our side of the fence. The excuse made for the British is that they need the money.

"It should be plainly and bluntly put to them that while the choice of sides is theirs to make, they must get on one side or the other for keeps."

The Church Lauded

Dr. Roberto Urdaneta Arbalaez, acting President of Colombia, pays warm tribute to the Catholic Hierarchy for its "exemplary service" in helping restore peace in that country. Says he: "The most praiseworthy contribution toward the pacification of minds and the encouragement of an atmosphere of patriotic collaboration . . . has been the work of the Catholic Hierarchy of the nation, which, by its call to prayer, its unparalleled influence over consciences, and its invitation toward brotherhood and justice, has lent exemplary service to this country."

Joe Gets His Money's Worth

"The state department says the soviet military establishment is costing the Russian taxpayers 24 billion dollars a year," notes Richard Rae of Cedar Rap-

ids, Iowa. "This figure was cited to point up the fact that half of the soviet national income is used for armament while in the United States only a fifth of what we earn is devoted to such purposes. These statistics are certainly eye-opening, but not quite in the manner the state department intended.

"How is it that the soviet union, a nation the experts insist is backward and inefficient, can parlay a 24 billion dollar annual outlay into a 175 division army, abundantly equipped with tanks, artillery, and automatic weapons? The best our defense department can do with three times as much money to work with is 20 divisions. Our air force's appropriation is far greater than that of its Red counterpart; in fact it is spending more money than all the soviet armed services combined, yet it is outnumbered at least three to one and comparative production statistics of modern jet type aircraft indicate an even greater disparity. Has the need for economy in the armed forces ever been more concretely illustrated?"

Doomed City

Malachy Duffy, who describes himself as "a Chicagoan by way of Castlebar, County Mayo, Ireland," takes a dour view of the future of his adopted city. "An astronomer at the University of California," he recites, "has computed that 6,000 metric tons of meteoric dust—bits of ash and metal from outer space—settles on the earth every 24 hours. Using that figure, the astronomer computes that the earth will double its present mass, because of the dust shower, in a matter of 3,000 billion years.

"But," says he, "Chicagoans needn't worry. If dust showers will do it, Chicago will be buried and forgotten long before the meteoric refuse can have any effect."

Rousing Answer

Mrs. William F. O'Donnell, mother of eight, three of whom served in the U.S. army, challenges the vitriolic attack on Catholic education recently made be-

fore the National Education association by Mrs. Agnes Meyer, wife of the chairman of the board of the *Washington Post*. "The parochial schools, far from fostering 'isolation,' are the only large school system in Washington, D. C., which accept children regardless of race, color, and creed. My eight children were educated in Catholic schools, and in those schools they were taught full community life by the motive of Christian charity that disregards those differences.

"You accuse us of training traitors and citizens opposed to democracy. In all sincerity I ask you: Where are the traitors who have been taught treason in Catholic schools? There have been traitors to our country, but they were *not* taught in Catholic schools. Our schools teach loyalty to God and country. The loyal service of millions of Catholics is due substantially to their training in Catholic schools and Catholic doctrine.

"To the charge that 'clerical politicians' are trying to regain their 'ancient privilege of controlling education,' the answer is that the Bishops are only observing their right as well as the right of Catholic parents to educate Catholic children. . . . Nor do we parents consider that we are given a privilege when allowed to educate our children as we see fit.

"Religious liberty was granted to the territory of the District of Columbia, a part of the colony of Maryland, by the Catholic settlers. It was denied only when the Protestants under Clayborne took control, and regained only when Catholics again came into office. And, regarding lay resentment of the 'crushing burden' of Catholic schools—the only complaint I have ever heard from my Catholic and non-Catholic friends is that there are not enough Catholic schools to meet all the demands.

"But," concludes Mrs. O'Donnell, "the error that concerns me most is the charge that Catholic Bishops oppose public schools. The traditional Catholic support of public schools was restated only a few months ago at the convention of the National Catholic Education association in Kansas City."

Praying With the Church

by Theodore C. P. Vermilye

"And he set singers before the altar . . . that they should praise the Holy Name of the Lord."

THE PRAYING CHURCH has been a favorite theme of Christian theologians, mystics and artists from the days of the catacombs until the present moment. In the era of persecution, when the first generations of Christians gathered by night in hidden places; in the magnificent centuries of an actual Christendom, during which Roman basilicas and Gothic cathedrals echoed with the praise and petition offered to the Triune God; in our modern times, in which our materialistic, secular civilization mildly encourages, covertly sneers at or openly vilifies Christianity, the Praying Church serenely continues, daily and nightly, in its divinely appointed task of adoration and supplication.

The *praying* Christian, appears constantly in the crude drawings scratched upon the walls of those dismal cellars in which primitive Christians met for their offering of the Eucharistic Sacrifice of Praise and Thanksgiving, as well as for the celebration of the Vigils and Hours of Prayer. And these are but the apostolic and primitive names for those services which we now call Holy Mass and Divine Office, the daily and nightly round of praising and petitioning which the Praying Church lovingly has offered since the early years of the Christian Era, and unceasingly will offer until the end of time. This same *Orante*, praying with arms outstretched, frequently is pictured in the exquisite mosaics of the

Constantinian and later basilicas of the classical period of Christianity, and sometimes is seen in the glowing windows and delicate murals of the Middle Ages. Only the art of the Renaissance, in its adoption of pagan, rather than Christian, forms, forsook the traditional, liturgical portrayal of the Praying Church, even as it forsook the spiritual for the physical, and turned from the symbolic to the photographic; from that which is "hidden with Christ in God" to the things blazoned by man in the world, for the entertainment of sensuous, worldly men.

AMONG MYSTICS AND THEOLOGIANs, reverent consideration of the Church at Prayer has been inevitable, for in the humility and self-sacrifice of the Praying Church they necessarily have seen the potent presence of the Praying Christ, even as they have seen in the Teaching Church the present reality of the dignity and authority of the Teaching Christ. The identity in function of the Teaching, Praying, Suffering, Atoning and Triumphant Church with the Incarnate Christ under these same aspects is evident, because the One, Holy, Catholic and Apostolic Church is the Mystical Body of Christ: the extension in time and space of the Word-made-Flesh. In the divine area of the Sacramental System, the Church functions as

our Lord Himself, with all of the power and strength of His complete divinity and perfect humanity; with His sanctity, authority, humility, self-sacrifice and love. She is, as it were, the re-incarnation of divinity in humanity; She is the one all-embracing Sacrament, even as Christ Her Head is THE Sacrament *par excellence*.

When the Church teaches, the authoritative words are those of Christ Himself, spoken through human lips; when the Church prays, the effective prayer is that of Christ Himself, voiced by His mystical members. When we, the faithful, members of that Mystical Body of which He is the Head, engage in adoration, thanksgiving, intercession and petition, through Holy Mass or through the Divine Office, we do these sacred things "through Him, and with Him, and in Him" Who "in the unity of the Holy Ghost" gives "all honor and glory to God the Father Almighty." We, the holy people of Christ our Lord, pray "in Him" and He prays in us. The Prayer of the Church, being in truth the Prayer of Jesus Christ, is the most effective prayer which man can offer, because it is the most pleasing to God. The Father, looking upon the Son, as found in us, looks upon us only as found "in Him." It is in this spirit that we pray "through Christ Our Lord. Amen."

We know, because God has spoken

this truth through the inspired writers of the New Testament, that "God is Love." His love surpasses human understanding because it is perfect, and perfection is possible only to God. We know that God's love for us men is complete and that, in the words of Saint John: "God so loved the world, that He gave His Only-begotten Son" that we might "have everlasting life" and that Jesus Christ, being God as well as Man, loves us with such a divine and perfect love that "He became obedient unto death, even the death of the cross" for our salvation; lovingly gave Himself in complete self-sacrifice in order that we, in turn, might exercise such love toward God that we may enjoy eternal life in the radiance of divine love for us.

LOVE BESTOWED demands a return of love. If our love for God is at all that it should be, we will strive to make our lives such that they will be pleasing to the God Who has freely given us more than we can deserve or desire; Who, in fact, has given us Himself. And this return of love will especially be evident in our prayers: our prayers of intercession and petition, as well as those of adoration and thanksgiving. We will make use of those prayers which God, through His Holy Church, has offered for our use and our affection. We will prefer them to any and all prayers composed by ourselves or by other men, knowing that they are best fitted as a means of approach to God because inspired by God. And we may be sure that God, knowing all things, knows our every need, hope, disappointment, joy and sorrow; that His provident love is ever ready and anxious to answer our prayers, in the ways best suited to our welfare; that His generosity has supplied us with prayer forms best fitted to express our thanks and supplication. In our constant use of the "Our Father" we show our conformity with the commands of God and Holy Church; in our habitual neglect of the Psalms, however, we show either our contempt for those commands or our ignorance of them.

When we assist at Holy Mass, most of us try to obey the command of Pope Pius X, who urged the faithful to "Pray the Mass" and assured us that the "primary and indispensable source of the true Christian spirit" is to be found in "active participation in the Sacred Mysteries." We accomplish this purpose by the use of a Missal, either in Latin or in English, thus joining the celebrating priest in "praying with the Church." Millions of copies of vernacular Missals are in daily use by the faithful of the American Church, many of them being "My Sunday Missal" and "My Lenten Missal," published by the late Monsignor Stedman. Holy Name men are familiar with this unique publication in the edition intended especially for their use: the "Official Holy Name Manual-Missal," which combines the Mass Book and the Holy Name Ritual.

But our opportunities of praying with the Church need not be limited to our praying of the Mass. Many of us can attend Vespers or Compline; some of us can unite with Monks or Nuns in offering the other Hours of the Divine Office. We can pray some of these Hours at home, as a family group or as individuals, or at least can utilize the magnificent Psalms of David in our personal devotions.

There are Psalms suitable for every need of the soul in its approach to God. As mediums of adoration, thanksgiving, intercession and petition, they are unequalled by any uninspired compositions. Our consistent use of them will confirm and strengthen us in our desire to "Pray with the Church." For our help in such prayer, there recently have been published several translations of the Psalms, all of practical value.

OF THE SEVERAL recent editions of the Psalter, one which is intended to be a prayerbook for lay Catholics, has attracted much attention. It is a pocket-size volume, issued in various bindings and at various prices, entitled "My Daily Psalm Book." It comprises all of the Psalms and Canticles, arranged in Breviary order, for each Hour of the Office

and each day of the week. The translation into English is by the Right Reverend Monsignor Joseph B. Frey, Director of the Confraternity of the Precious Blood, and was made from the new Latin version, which has been highly commended by the present Holy Father. It bears the *Imprimatur* of the Most Reverend Bishop of Brooklyn. The book is illustrated, contains valuable suggestions for use, and has a complete "Prayer Guide" for the employment of particular Psalms in many circumstances. In commenting on this unusual publication, a recent writer has commended it in these words: "A miracle of the same type, and from the same source, as the Stedman Missal, has resulted in 'My Daily Psalm Book' which is that wonder of wonders, a pocket-book Psalter. It is thrilling to hold it in one's hand and think of the wealth that is there. The book is in English, well translated and illustrated, and arranged like the Hours of the Breviary."

THIS SAME author writes: "It is too long a story to tell how the Catholic people lost the sight and sound, the speaking and the praying, of the one hundred and fifty Psalms which the Holy Ghost provided for them. The important thing is to get them back, to make the Psalter once again the people's prayerbook. These sublime verses of praise and petition once came to the lips of Christians in all needful moments of their lives. How are we to regain the Psalms? Mass production in printing has come to our aid, after all the years it has been employed by the children of this world in turning out detective stories." In our lives as Christians, in our adoration, thanksgiving, intercession and petition, can we do better than our Catholic ancestors of the Ages of Faith, who always were careful to "Pray with the Church"? In voicing our prayers, can we do better than they, who prayed in the words of the divinely inspired Psalms, which form the pattern and the framework of the sacred prayer of our Holy Mother, the Praying Church?

The "New Age" Education

by E. J. Keegan

If the individual has no soul and no rights, how does he differ from a machine or a production figure?

IF YOU hold that you are composed of matter only, then you must not object if somebody pushes you around like mere matter. One could feel quite at liberty then to tread upon some of the intellectual products of our day. Marxism informs its adherents that they are dialectical materialists (whatever that may mean). It denies the spiritual side of man and teaches that matter is all sufficient in itself. Communists, with great gusto proclaim that pie in the sky, by and by, when you die, if you try, is a lie.

Long haired young men who know all the answers tell us with pitying condescension that we Catholics have got it all wrong. These prophets of the New Age go out of their way to help us in our abysmal ignorance. They help us with some splendid slogans. "We must build up an Ideological Structure," is one.

Good. How do we start, please?

Well, first you must get rid of that God idea. That is a brake on progress. You must be an up and coming thinker like—well, like the lads who claim the soul is no more than a notion, like flying saucers, maybe. Uncle Karl Marx has stamped "paid" on God—just like that. Since then there has been remarkable progress. In fact, we have not looked back. You have only to observe the radiant happiness in the world today, especially as indicted in the latest Five Year Plan. Then, of course, you must expunge those silly ideas of personality, individuality and spirituality. Commu-

nism will help you remove those obstacles from human nature. To tell the truth, Communism's frantic desire is solely for your welfare—that is, if you agree with Communism and can stand its brand of welfare.

You see, the dawn of reason broke in the Marxian era. It was a glorious awakening after centuries of darkness and ignorance. The people dropped their manacles and chains as soon as God stepped out and Karl stepped in. It was all so simple. The marvel is that nobody thought of it until Karl came upon the scene. No honor can be too great for such a benefactor. Look at his gospel. "The meek shall possess the land and they shall be called proletarians." But they shall possess it only as a mob. Man as a separate entity would be too dangerous. After all, is not a Five Year Plan or a Dneiper Dam worth more than any man?

Property? There is no such thing. That is merely another of the shibboleths of pre-Marxian capitalism. It was fostered by the Church, which as everybody knows is a vested interest. Nobody owns anything, or rather, everybody owns everything. Naturally we have not yet entirely obliterated the Catholic Church. Her roots have sunk deep. But we are confident that it is only a matter of time. Rome was not built in a day and we cannot expect to get rid of her in a day. We are doing our utmost, as you know. The property idea is one of our greatest problems. Particularly as the Catholic Church is

one of the largest property owners. You must not be deceived by the yarn that most of her property has been given to her by the members of the Church and that she bought the rest out of her own money. That's all moonshine.

Another problem we are up against is the Catholic's idea of justice. Of course, we only believe in our own sort of "distributive" justice. Everything to be distributed. Our principle of justice is what you might call abstract. It involves no obligations and no duties. But the Church goes into all sorts of other phases of justice. That is just to fog the people. It talks of original justice. This apparently means subjecting the body to the mind, the will to reason and the reason to God. As we have already proved there is no God, there is nothing in the argument.

Similarly with Divine Justice. This, it tells us, is the will of God Who can dictate to us exactly as He pleases. As we recognize no God and only the Proletariate can dictate, that disposes of that. It also talks about Theological Justice. This is a moral virtue or influence constantly urging a man to render everybody what should be rendered. Well, as there is no morality there is nothing in this. In any case, the dictatorship of the proletariat will take care of every individual under our Co-operative Democracy. The Church also speaks of Legal Justice, Vindicative Justice and Commutative Justice, but we have no time to go into all that. Everything is laid down in the Constitution of the

Soviet Union and you can see how well it has all worked out.

Unfortunately, the Catholics believe all this stuff about justice. They actually maintain that they must be just, even to Communists, which is rather awkward for us, for we feel under no obligation to be just to them, or to anyone else. Not that we are unjust. Do not misunderstand us. We are still building up the structure and if a few people happen to suffer or die in the process, well, it is only to be expected. The pioneers had to shoot the Red Indians because they were an obstacle to process. The Indians, like the Catholics, had an antiquated idea of property. When people cannot see reason, it becomes necessary to take drastic measures. It is for the good of the proletariat.

Don't be misled by all the stories told by the Catholic newspapers. There is no persecution behind the Iron Curtain. There is not even an Iron Curtain. That is just a figment of the imagination of the imperialistic warmongers and there is certainly no persecution. Granted, there have been some priests and laymen shot, or sent to concentration camps, but then they were criminal reactionaries. They were the enemies of the State and the Peoples' Courts gave them a fair trial. Certainly we consider them fair. We admit that in practically every case a verdict of guilty was passed.

After all, it is only what the Catholics would call a little bit of vindictive justice, the right of the superior to visit punishment on the guilty. But persecution? No. Mr. Stalin would never allow it. He is too gentle a man. Have you not seen his picture? You will notice that he always has a kindly smile and holds his homely pipe in his hand, looking for all the world like an easy-going family man. Why he is only too willing to shake the hand of any archbishop or priest in the satellite countries. Like all strong men he has a hearty grip and he does not mean to crush anybody's fingers. It's just too bad when they get hurt.

We are ridding humanity of that absurd idea of the imprescriptible rights of man. Man has no rights. The State is

almighty. We are destroying those high fallutin ideas of homo sapiens. When we have finished with him he will be just a sap with no home, except what the State doles out to him. That is how it should be. A man with his own house is a property owner and no good Communist wants to be that. Besides, where would ownership stop? Before you know it, the householder would be a landowner and a landowner would be a capitalist and a capitalist would be an oppressor and—well, we should have to start all over again with another revolution.

You see the beauty of our structure. Having cleared away the rotten foundations of the old house, we are building without restriction. We have definitely extinguished God, we have thrown out all that rubbish about morality, the rights of man, individual freedom, private property and the rest of the capitalistic jargon. We have nothing to stop us. In the cause there is no restraint. We can plot, intrigue, infiltrate, commit perjury, treason, arson or sabotage and cause suffering, anguish and death to those who oppose us. All is fair when the cause is at stake. We have no father confessors to restrain us. Deceit, lying, dishonesty, lose their meaning under the glorious banner of Communism.

Love? The word is not in our vocabulary. Have you ever heard a Communist speak of love, or of pity? Love is one of those opium pills doled out by the Church. Love is weakness. No true Communist has time for that nonsense. The Church may lull its victims by its appeal to love, but not us. We know too much for that. We have our ideological structure. We are the pioneers of the new philosophy. We know how many beans make five. We have blown sky-high all the outworn and outdated philosophies. We have shown the people the bloodstained hands of the capitalists and churchmen. We have made straight the path in the wilderness. The people have only to follow us through that path to glorious freedom.

Just wait until we can finally crush the Catholic Church.

Just wait!

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On The

SIDELINES

with Dick Stedler

THE FOOTBALL will begin taking funny bounces again on college gridirons across the nation this month. That means several Catholic college elevens will be swinging into action. Before they do so, perhaps you may be interested in a brief resume on what to expect from some of them.

In the East, Holy Cross, Fordham, Detroit and Villanova loom as plenty powerful. Holy Cross, winner in eight of ten games last year, will field a veteran team under the able guidance of Dr. Eddie Anderson. It is a squad with hardly any weakness and if Charlie Malloy, ace passer, is on the beam, the Crusaders may end up as kingpins of the East.

Coach Ed Danowski admits his squad is "better than usual in my years at Fordham." The Rams, who registered five wins and four setbacks last year, are expected to improve on that record.

The real "sleeper" may be Coach Dutch Clark's team at Detroit University. When St. Bonaventure and San Francisco decided to give up football following the 1951 season, several of their top players migrated to the Titan school. Foremost is Ted Marchibroda, St. Bonaventure's bullet-eyed passer, regarded as one of the best quarterbacks in the East. Add the newcomers to a veteran squad and you can see whether Detroit should give an excellent account of itself on the gridiron.

Villanova, rolling along at a merry gait until it dropped its last two games in 1951, faces a rough beginning against Kentucky and Clemson. If Coach Art Raimo's squad, which lacks depth, can hurdle the first two

obstacles, it should wind up among the nation's top teams.

Coach Mike Holovak's second year at the helm for Boston College gridgers should better its three victories and six defeats of last season. The Eagles finished 1951 in a blaze of victory over Villanova and Holy Cross and may continue their winning ways.

In the Midwest, Notre Dame will be attracting the eyes of the football world. Coach Frank Leahy's squad, facing a tartar of a schedule, is a veteran squad that still will have to click on all cylinders to match or surpass its fine record of seven wins, two setbacks and lone tie in 1951. Much of this year's Irish success will depend on Quarterback Ralph Guglielmi.

At Marquette, Coach Lisle Blackburn is faced with the problem of finding a successor to last season's great quarterback, Don Leahy, one of the nation's top passers.

Coach Joe Gavin at Dayton U. ex-

pects this year's team to be as good as his 1951 squad, which played in the Salad Bowl. And Coach Ed Kluska has hopes that his Xavier U. gridgers will keep up the winning ways of the past three seasons. During that time, Kluska's teams have amassed a record of 27 wins, two losses and one tie.

A tight defense again will be Xavier's forte.

Speed will be the keynote on Santa Clara's squad on the West Coast. Coach Dick Gallagher believes his Broncos could be the best team since the Broncs upset Kentucky in the Orange Bowl three years ago. He has a light squad, comprised chiefly of seniors and juniors.

Interesting Pro Teams

Defending champion Los Angeles Rams, the Cleveland Browns, New York Giants, Philadelphia Eagles and Chicago Bears will bear plenty of watching by pro grid fans, but the teams that really will be attracting attention will be the Dallas Texans and Pittsburgh Steelers.

While the others are expected to put on their usual top performances, Coach Jimmy Phelan's Texans and Coach Joe Bach's Steelers are the teams which may provide unexpected fireworks.

This season marks the debut of pro ball in Texas, with the Dallas Club as the standard bearer. Coach Phelan hasn't a solid club as yet, but Bob Celeri, Buddy Young, George Taliafero and company hope to give the critical Texas clientele the kind of razzle-dazzle football they have been receiving for years on the college gridiron.



JIM PHELAN LEADS TEXANS

At Pittsburgh, Coach Bach is tackling a rough assignment changing the habit-formed blocking and other assignments of an entire squad. His experiment is the transition of the Steelers from a single-wing powerhouse to a fancy "T" team. If Bach can turn the trick, he should earn the coach-of-the-year palm. Also, reasonable success with the Texans could bring Coach Phelan the coveted accolade.

Callahan of Notre Dame

Rockne! Gipp! The Four Horseman! Leahy! Lujack! These are the names which race to the mind whenever Notre Dame is mentioned in casual conversation, on sports pages or in national magazines. Included among the unsung, behind-the-scenes heroes, however, is Callahan of Notre Dame, a 6 ft. 2 inch, 170-pound bespectacled Irishman with a ready smile and a friendly mien.

Callahan, whose first name is Charlie, is no stranger to the nation's sportswriting fraternity. Head of the sports publicity department and Commander-in-Chief of the entire press-box operation at Notre Dame, he probably knows more sportscribes and broadcasters than any other publicist in college athletics. Callahan has been Notre Dame's top salesman since he graduated from the Irish school in 1938 and took over the sports publicity post once handled by such renowned publicists as Arch Ward, Francis Wallace, George Strickler, Joe Petritz and Walt Kennedy.

Aside from keeping copy about Irish athletic teams flowing to the desks of sportswriters and broadcasters across the nation, Callahan's year-around assignment hits its peak in the fall when the gridiron season gets under way. With the help of two feminine secretaries and a staff of students, he works until ten or 11 o'clock each night answering an endless stream of correspondence and ticket requests for the press-box.

For a major game, he generally receives about 300 applications for press

box seats. Preference is given to daily papers ordering a Western Union wire, small dailies from the immediate vicinity of Notre Dame and other distant papers which happen to be the home town journal of one of the Irish players.

The press-box at South Bend is considered the largest in the country. Situated on the west side of the stadium, the rectangular structure stretches 142-feet between the 25-yard lines and houses five rows of press seats. The wood-glass structure is varnished every year and painted every second year. It has seating facilities for 264 working newspapermen, allowing each one 24-inches of writing space.

Photographers, too, receive excellent accommodations. Space is provided for five newsreel crews of five men each; there is a booth for the Notre Dame cameraman and for the opposing school's photographer. A special booth holds Frank Leahy's assistants who telephone instructions during a game to the bench. Three booths are designed for two television cameras with space for 15 people, and there are two radio booths built to accommodate six men each. Added facilities for about a dozen still photographers complete the lay-out.

Eleven radio booths are situated on the press-box roof. One is used by the public address announcer. On a typical Saturday afternoon, working press seats are occupied by approximately 250 writers, with about 300 people covering the game from in, or on top of, the Notre Dame press-box.

Though there is no heating system, newspapermen rarely complain about it. The windows are kept open on warm days and closed on inclement occasions.

Callahan takes care of the press in royal fashion during a game. He sees to it that a special public address announcer, aided by two spotters, broadcasts only to the press-box habitants. Four other spotters watch all substitutions while two more statisticians keep atop of the score.

As the game progresses, a running

account of substitutions and scoring is typed on a stencil which is mimeographed as soon as the game ends. The final summary is distributed to the press within 60-seconds after the last play of the game. And within the next ten minutes, complete statistics of the contest, including two or three top runners and passers of each team, are given to the press.

Callahan also entertains a personal interest in the comfort and well-being of the working press and sees to it that free soft drinks, coffee and hot dogs are served to them throughout the afternoon. And after the game, he provides transportation for the writers from the stadium to the hotels and railroad stations.

Callahan, referred to as "The Thin Man" by his friends, may have the most exacting job in college athletics. But it's due to the efficient and elegant manner in which he carries out his duties that the Notre Dame football team receives tons of publicity annually. The fact, too, that Charlie himself is a sportswriter (he succeeded the late Jim Costin as weekly columnist for *Our Sunday Visitor*) may be the secret why he more readily understands the wants and whims of the working press and is able to service and cater to them in such grand style.

Sports Merry-Go-Round

Father Silas Rooney, O.F.M., athletic director at St. Bonaventure College and brother of Art Rooney, owner of Pittsburgh Steelers pro football club, spared with the great Harry Greb during his student days at Duquesne University. . . . Rocky Marciano, top heavyweight contender, is a frustrated baseball player. One year he went South to a training school conducted by a major league club. But when he saw the caliber of prospects in camp, he went home and concentrated on boxing. In those days he aspired to be a catcher and there are critics who claim he's a pretty good one in the ring. But there's no question about his hitting ability.

The Eucharistic Shrine

V. F. Kienberger, O.P.

ONCE IN A WHILE our memory visualizes the recessed story of the Middle Ages, the Ages of Faith, and we envision a splendid tapestry adorned with figures of prelates and knights, squires and pages. Sometimes we happen upon a picture of the cloister garth with the long lines of Trappist monks on their way to Matins. Occasionally we see in memory the road to market and the panniered mules on their way to the local fair. And on that road we behold a shrine and a devoted peasantry on their knees before it.

These things we see in memory, and think them long past into oblivion. Not so; the brilliance of the medieval court is now only a matter for historians; the story of the monks interests only the delvers into the tales of long ago. The road to market bears no comparison with the wide traffic lanes and automobiles of today, and so we mistakenly include the wayside shrine in our list of things obsolete.

Now wayside shrines are things of the heart and suffer no time influence to be brought upon them. They are fashioned of the timber of love; their designer is Jesus. He has erected them on the roads of today as He had them placed on the paths of yesterday.

Today I entered a church for a brief visit. In a side chapel I found a medi-

eval wayside shrine, a rood with its precious burden resting upon it. It was set in a canopy of oak. An inscription ran about its base. It read, "In memory of N.N. who loved Christ Crucified." On the hewn priedieu that surrounded it, there were a half score kneeling. There was the mother with a restless babe; there was a father with the anxiety of care written unmistakably on his face; there was a boy who looked upon the agonized Face of the Crucified as he prayed hard; there was a high-school girl and one could read the prayer for sanctity upon her face. All were at the wayside shrine talking with Jesus Crucified. All loved Him, and in their love and act of adoration, they proved themselves kin to the peasants of long ago who knelt at the crossroad's shrine on their way to market.

Wayside shrines still dot the landscape of Catholic countries. We have a few of these shrines recessed in Catholic localities in our own United States. Yet for the most part our wayside shrines are not on a country lane, or on a city street, but in our churches and chapels. Here the Enshrined Christ, clothed in the white wool of the wheat, awaits our coming. He bids us tarry on our way to work for a moment's prayer at His Shrine. He welcomes us! He elected this mode of Eucharistic life because His delights are to be with the children of men. His shrine, though enclosed in massive doors, is always a wayside shrine.

The Master calls especially to the home. The Blessed Christ wishes the home to center about Him. Today all too many homes center about the movie and scandal sheet. These homes rebuff Our Lord when He comes to give His

blessing. Yet He yearns to be loved by the parents and children. He never worries about His cloistered servants. They have mastered the lesson of Divine Love. But layfolk are prone to forget Christ. So He opens His shrine in the hope that, if the home will not grant Him entrance, at least some of the homefolk will seek His Eucharistic Shrine, mindful of the Psalmist's admonition, "Praise Thy God, O Sion!" (Ps. 147: 12).

THE HOME is the crowning achievement and the sacred trust which God has given the faithful. They will be judged, not by their social achievements, not by their coups in business, but on their success or failure as wardens of the home. Christ lived for nearly thirty years at Nazareth under a perfect mother and foster-father who have blessed the world with good example. Nazareth was Christ's path for thirty years and He remembers every shrine that lined it.

In that Nazareth home there was the shrine of charity. Mary, Joseph and the Child of the Most High were kind to one another and to the neighbors. The Holy Family bore holy thoughts in their minds and a kind word on their lips for other folk. Nazareth was the sacred shrine of domestic peace.

There was the shrine of thoughtfulness, one for the other. The Boy Jesus did not wait to be ordered or called. He anticipated Mary's wishes with child-love. And that is a strong lesson for our own boys and girls. There was the shrine of patience, too. Joseph gladly listened to Mary's recountal of the day's happenings or to the child-talk of his foster Son. Even though the day's tasks had been wearing and irksome, Joseph hid his fatigue and listened patiently.

There was the sacred shrine of prayer. In the Vesper-hour, Joseph, Mary and the Child Jesus knelt in prayer after the sun had slipped behind the hills and thanked the Eternal Father for all that the day had brought into their lives. Unlike so many modern homes, the Holy Family deemed their cottage a holy place, the proper place for enjoy-

EDITOR'S NOTE: Father Kienberger, distinguished over the years for his preaching as well as for his writing, recently received from Rome the Dominican Order's title of Preacher General. The staff of National Headquarters of the Holy Name Society expresses its joy over the honor bestowed on Father Kienberger and congratulates him on behalf of Holy Name men throughout the country.

ment. They made the Nazareth of home the magnet that always tugged at their hearts.

But the greatest shrine at Nazareth was the Shrine of the Presence of Jesus. After all, that Divine Presence was the light that carried Mary and Joseph out of the darkness into the high noon of contentment. For they had always with them Jesus to comfort them. His child's Hand would steal up to wipe away the marks of anxiety, sorrow and difficulty from the brows of Mary and Joseph.

The Shrine of Jesus at Nazareth, what was it? It was the abiding Presence of the Blessed Christ. To Joseph and Mary He was Emmanuel, which signified "God with us." For Jesus was God, "the splendor of the Eternal Father's substance," living in the Nazareth shrine with Mary and Joseph.

Every Holy Name member believes that the shrine of Nazareth is also the portion of our inheritance. We have never lived at Nazareth; we have never seen the Man of Galilee clothed in His Seamless Robe. Yet we have believed and shall continue to affirm that we have seen with eyes of faith this self-same Man of Mercy vested in the wool-white garment of the wheat. Jesus at Nazareth and Jesus enshrined in our churches; there is no essential difference. He was truly there; He is truly here. Twenty centuries have gone into the pages of the world's biography but the quiet Man of Nazareth town still abides with us. "I will set my Tabernacle among you and my soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people" (Lev. 26: 11). Because He loved us, He stayed.

If a shrine is a holy place accessible to devout men, then we have the most magnificent of shrines, our Eucharistic altars, in all our churches. On those altars Jesus awaits us.

The shrine of the Eucharistic Christ should dominate the vista of our lives; it should be there to offer inspiration, security and consolation, "for this is God, our God unto eternity and forever and ever" (Ps. 112: 2).

IS THERE A NEED OF MORE VOCATIONS

(Continued from page 26.)

the very stress and strain of their ever-increasing and necessary duties makes it difficult for the communities to make those efforts which might result in an increase of vocations. To visit schools and speak about their institutes, to distribute literature in abundance, which might help vocations, to make contacts with young people who might wish to join the community — all these things require more energy and time than are left to the sisters after they have performed the necessary duties to which they are obliged.

WE HAVE NO DOUBT that there are in this country many Catholic young women who have all the requirements for a religious vocation—health, piety, sincerity, sufficient education—but who never realize the beauty and the holiness of the life which might be theirs, if they would leave all and follow Christ. But they need encouragement, guidance and good counsel. A tactful approach is required, lest they think they are being unduly influenced. By indirect means, encouragement and inspiration, by increase of their faith, hope and love and by a deepening understanding of the religious life and its excellence — they may be brought to see and to desire the holiness and happiness of life as a spouse of Christ.

It may be asked: "How does the need

of sisters for vocations compare with that of communities of men in this country?" The question is an interesting one. Generally speaking, our experiences and researches have shown that while some of the communities of men are in need of more vocations, and all of them would welcome an increase of suitable applicants, their need in general is not nearly so great as that of the sisters. One reason is that their services are not so varied and are not expanding at so rapid a rate as those of the communities of religious women. With the exception of a few communities of brothers, men do not conduct hospitals, nor so many other organized works of mercy. Again, there are not so many communities of men. With about 150 different communities of sisters, each with its own government, its individual work and staff of officers and works, many more applicants are required than if there were only a few institutes. Finally, since the total number of men-religious is only a fraction of that of the sisters, fewer applicants are required to maintain their activities and to allow for normal expansion. While this does not mean that many more recruits are not needed, both for the diocesan priesthood and for the religious communities for men, still the need is not so anxious and so pressing.

The problem we have been discussing is not the affair of the sisters alone. It is a grave concern of the Church and of the state. Without the help of the sisters, our schools and our hospitals as they are today would be impossible. If they cannot maintain themselves and expand to meet the growing need, the public interest will gravely suffer. The sisters, working so conscientiously and steadily, supporting themselves on so modest an income, save the Church and the state alike enormous sums, and give a service which could not be duplicated for mere money. They deserve the help and the prayers of everyone to solve this problem of the growing need of more vocations.

COMPANIONS

I sing of sunshine after rain,
Of Spring beyond the snow;
Of joy that well may follow pain,
And pleasure after woe.
Since gain may be of losses born,
I'll keep an eager heart;
For Calvary and Easter morn
Were but a day apart.

—L. M. THORNTON